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CONFESSIONS

AND

PROOFES

OF

PROTESTANT DIVINES

OF

Reformed Churches,

That EPISCOPACY is in respect of the
Office according to the word of God,
and in respect of the Use the *Best*,

TOGETHER

With a brief Treatise touching the Originall of
BISHOPS and METROPOLITANS.



Printed in the year, 1662.

THE HISTORY
OF
THE
REFORMATION
OF
THE
CHURCH
OF
ENGLAND

FROM THE
REIGN OF
HENRY THE EIGHTH
TO THE
REIGN OF
JAMES THE FIRST
BY
JOHN CALVIN
BISHOP OF
TOURNAI
AND
OF
FRANCE
IN TWO VOLUMES
THE SECOND VOLUME

Printed in the year 1648
By J. B. at the Sign of the
Anchor in St. Dunstons Church
Lane London



T O

The Pious and Religious Reader,

Grace and Peace in Christ Jesus.



He matter subject of this Treatise being yet in suspense, and to be determin'd *de futuro*, viz. What Ecclesiasticall Government is to be judged to be, according to the Word of God, in respect of the office it self, and also the *Best* in respect of its use: After that, upon more and more deliberation, I had perfected my conclusion, the saying of *Augustine* came into my mind, *He that concealeth a truth, and he that teacheth a falsehood are both guilty: the first because he will not profit; the other because he intendeth to hurt and delude:* which I apprehend as a double caution, both of not publishing any Utopian Ecclesiasticall form of Government of mine own forging, as also, of not stifling, by my silence, a form truly Apostolicall.

Which Resolution, notwithstanding, I did not adventure to take, before that I was fortified in my perswasion by a general consent of Protestant Divines of reformed Churches, and among others, in some principal points appealing to the Divines of the Church of *Geneva*; Nor yet do we so much insist upon their Confessions as upon their Proofs, especially being grounded upon two infallible foundations. The first, the general verdict of Antiquity, as well Doctrinall as Historicall: Though we should not name that general Council of *Calcedon* consisting of 630 Fathers, which by one Canon decreed it to be a Sacriledge to presse down a Bishop into the degree of a Presbyter. The same Council that did also ordain another Canon, which was then the very break-neck of Romish Popedome.

2. The Authentickall Texts of Scripture so far as thereby to demonstrate Christ his own approbation of Episcopal Prelacy after his Ascension in the Churches of *Asia*: in one whereof without all contradiction was one *Polycarpus* Bishop and Martyr.

As for the Churches, whereof we are to speak, the Tractate hath been undertaken in behalf of Protestant Churches, which practice at this day the same Prelacy under these two divers names of Episcopacy and Superintendency, as much exceeding the number of those which are destitute of Bishops, yet so, as justly condemning the Romish Hierarchy (rather Tyranny) poisoned with most grosse Idolatry; and not so onely, but so far opposite to the Episcopacy which we defend, that it is a false Usurpation, that all Bishops be originally deduced from the Pope, and dependant upon him. Other Churches destitute of Bishops we differ from, yet not so (far be it from us) as not to account them essentiall Churches of Christ, but to whom as formerly, we do desirously give the right hand of Brotherly fellowship; to joyn against the common and grand adversary in the Romish *Babylon*.

Concerning other points circumstantiall we have provided, that our Method be with coherence, our Styl plain and even, our Allegations direct and punctual, our Authors justly approvable, our Taxations toothless, and our Inferencies brief, pertinent and consectary.

As for you (good Christian Reader) his hope is, that he shall not need the use of the Apostles Expostulation, saying, *Am I your enemy because I tell you the truth?* And his prayer to God shall be to protect and blesse you, to the glory of his saving Grace in Christ Jesus, that he also will distribute to this our lacerated Church, some portion of that his peerlesse Legacy left unto his Apostles, when he said, *My peace I leave with you*, by vertue whereof, we may with one heart and mind faithfully worship God in Spirit and in Truth.

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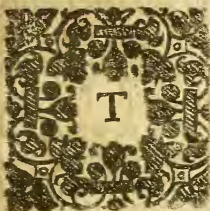
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The judgment of Protestant Divines,
of remote Churches, as well such as
were the first Reformers of Religi-
on, as others after them in behalf
of Episcopal degree in the Church.



His they perform, both by their direct and
ingenious confessions, and after by sound
and solid *Proofs*, so far as to shew Epis-
copal Prelacy to be *According to Gods*
Word, as also to acknowledge the same for
use to be the *Best* kinde of Ecclesiastical
Government. We are, in the first place,
to try their plain *confessions* concerning the said Prelacy, as
well in special, for our English, as touching Episcopacy in ge-
nerall, in what Orthodox Church soever, and afterwards to ad-
joyn the *proofs*.

I. THESIS.

*That our English Episcopacy hath been justified by the confes-
sion of the most learned Protestants of remote Churches, in
special by the Church of Geneva.*

Our Episcopall Prelacy we are sure was profess'd, and
practis'd by Bishops.

1. In the dayes of King *Edward* the 6. who as they were
the principal Authors of the *Reformation* of our Protestant Re-
ligion,

ligion, so did some of them seal the truth of their profession with their blood, and have therefore been with others thus extoll'd by that golden mouth of the French Church (a) Master Moulin saying, *That they were for zeal nothing inferiour to the most excellent servants of God, that Germany or France ever had, which (saith he) none will deny is so, if not wilfully stupid and blinded in day-light.* Yea, and touching those then Archbishops and Bishops (b) Beza for the Church of Geneva. *It happened in our memory, that she (speaking of our English Church) hath had men of that calling, not onely constant Martyrs of God, but also excellent Pastours and Doctors.*

2. In the dayes of Queen Elizabeth, Calvin the most illustrious star of the Church of Geneva, doubted not to instile Archbishop Cranmer (c) *A most accomplish'd Prelate (saith he) who hath the cure, not onley of England, but also of the whole Christian world, which he did to the dignifying of the Government of our English Church; and no marvel, seing that he durst professe to yeild, in behalf, even of Popish Bishops, upon condition, that renouncing the dependance upon the Pope, and acknowledgment of Christ as their onely Head, with profession of his Truth (d). Then shall we professe all them (saith he) who shall not reverently and willingly submit to their Government, to be worthy of whatsoever Anathema or curse.* So he, even in his Tractate of Reformation of the Church, at what time also Beza after his congratulating the restitution of our Protestant Religion in England, earnestly desired the whole Clergy under the Government of Grindal then Episcoporum &

Archiepiscoporum autoritate suffulta præstant, quemadmodum hoc illi nostrâ memoriâ contigit, ut ejus ordinis homines non tantum insignes Dei Martyres, sed etiam præstantissimos Pastores, ac Doctores habuerit. (c) Calvin epist. Cranmero, *Te præserim (Ornatissime Præsul) qui altiori in specula sedes, in hanc curam incumbere necesse est. Scio non ita unius Angliæ haberi abs te rationem quin universo orbi consulas.* (d) Calvin. tom. 7. ad Sadoletum, & de necessitate reformandæ Ecclesiæ, p. 69. *Verum talem nobis si contribuant Hierarchiam in quâ emineant Episcopi, ut Christo subesse non recusent, ut ab illo tanquam ab unico capite pendeant, & ad ipsum referantur, in quâ si fraternam charitatem inter se colant, & non alio modo quam ejus veritate collegati, tum vero nullo non Anathemate dignos fatemur si qui erunt, qui eam non reverenter & summâ eum obedientia observent.*

Bishop

Bishop of London, to (e) submit unto him, holding him worthy of much punishment who should despise his Authority. Yea, and so well did he approve of the then Government by Arch-bishops and Bishops, as to wish it might be perpetual unto them. † Sadell likewise, who is sufficiently commended by his excellent writings in defence of the Protestant Religion, did joyn together with Beza in an Apology to vindicate themselves from a sinister report, as if they had detracted from the Right of Government by Arch-bishops and Bishops, avouching the same aspersions to have been a most impious slander. And (f) Bishop Jewell, how was he honoured by Peter Martyr, calling him A most renowned Prelate; and by Sibrandus * Lubbertus, entitling him The Ornament, not onely of England, but also of the whole world?

(g) Hierom Zanchee, one in the opinion of our Opposites (we doubt not) worthily renowned, in his Letters to Queen Elizabeth, he exhorteth her Majesty with an imprimis, and especially to extend her care, power and authority, to have godly Bishops, skilfull in holy Scriptures, of which sort (saith he) by the blessing of God you have already very many: and to cherish and hear them. (h) Also in his Epistle to Arch-bishop Grindall, upon occasion of his remove to Canterbury, he expresseth his joy for that access of dignity, as a testimony of Gods love towards him, and a means whereby he might more and more promote Gods true Religion. Our Opposites ought not to be offended with us, although we offer unto them next an Author, somewhat distastfull unto them at the first hearing,

(e) Beza ad Grindall. Epist. 23. ut omnibus præsulibus suis ex animo obsequantur: majori pœna digni sunt qui Autoritatem Tuam aspernabuntur. Idem rursus ad Sarav. upon the consideration of the Government by Arch-bishops and Bishops. Fruantur sane istâ Dei beneficiâ, quâ utinam sit illi nationi perpetua. † This is cited by the Author of the Survey of the pretended holy discipline, &c. Beza apud Sarav. de Minist. gradibus. p. 343. c. 21. Nedum, ut quod falsissimè & impu-

dentissimè nonnulli nobis obijciunt cuiquam uspiam Ecclesiæ sequendum nostrum peculiare exemplum præscribamus, imperitiissimorum illorum similes, qui nihil nisi quod ipsi agunt, rectum putant. (f) Pet. Martyr Epist. præfix. Fuelli Apol. Amplissime Præsul, & Domine mihi quotidie etiam atque etiam observande. * Sibrand, contra Grotium p. 183. citatus à Nicholao Videlio, lib. de Episcopat. Constantini magni p. 25. (g) Zanchius in Epist. ad Elizab. Angliæ Regin. Cogitet Tua Majestas in hoc omnem Tuam curam, potentiam & auctoritatem intendere, ut imprimis Episcopos habeas pios, & in sacris literis eruditos, sicut Dei beneficio habes quamplurimos, eosque foveas & audias. (h) Idem Epist. Edmund Grindallo Episcop. non possum non gratulari novam & amplissimam dignitatem: quoniam ista sunt divine benedictionis Testimonia & constantis Tuae in Deum pietatis, quâ ejus beneficiâ cura Tua magis magisque in verâ Religione & pietate promoveri possit.

B

namely,

(i) *Saravia de Minist. gradibus in Epist. ad Lectorem. Sape miratus sum eorum sapientiam, qui Anglicanæ Ecclesiæ restitutionem divinum cultum. & ita se attemperarunt ut nusquam decessisse ab antiqua & prisca Ecclesiæ consuetudine reprehendi possint Et in Epist. Dedicatoriâ. In parte felicitatis Regni Anglicani numerandum est, quod hunc Ordinem Episcoporum retines.* namely (i) *D. Saravia*, because as he is a Religious Divines and as un-Episcopall as any other, so also is he as Orthodox, every-where, as they know, inveighing against the Romish Hierarchie; he confesseth himself to wonder at the wisdom of the Reformers of Religion in England, *So as not any where deviating from the antient Church of Christ*; and concludeth with this Epiphonema, saying, *I hold it a part of her happiness that she hath retained with her the order of Bishops.*

3. In the raigne of King *James*, that famous (k) *Isaack Casaubon*, whom we reckon as the fourth witnesse from the Church of *Geneva*, had that estimation of our English Episcopall government, as to confesse, *That no Church doth come nearer the form of the primitive Church, then it doth*: so farre that even they who envyed her happinesse, are notwithstanding constrained to extoll it. He proceeds furthermore to blazon the worthinesse of it. If (saith he) the essentiall part of the Church be enquired into, and what either necessarily belongeth unto the Doctrine of Salvation, or else to the decency of the Church, then (prayed and magnified be God) no Church upon earth can be found, which more professeth the faith, and resembleth the form of the ancient Catholique Church, then it doth. So he.

(k) *Isaac Casaub. Regem alloquens, in præfat. ad exercit. Qui Ecclesiam habeas in Tuis regnis partim jam olim ita institutam, partim magnis Tuis laboribus ita instauratam ut ad florentis quondam Ecclesiæ formam nulla hodie propius accedat, quam Tua: inter, vel excessu, vel defectu peccantes, median viam sequuta. Quâ moderatione hoc primum assecuta est Ecclesiæ Anglicana, ut illi ipsi qui suam felicitatem invident, sæpè tamen ex aliarum comparatione illam cogantur laudare. Idem Epist. ad Card. Beron. Reg. Brit. nomine sed ex animi quoque sui sententia, Certo ac liquido mihi constat, si nota consideretis quarantur, & verè necessaria ad Salutem spectentur, ut etiam ad decorum Ecclesiæ, nullam in orbe terrarum (Deo uni sit laus & gloria) inventam, quæ propius ad fidem, aut speciem antiquæ Ecclesiæ Catholicæ accedat, &c.* * Master Moulin in his *Buckler of Faith. p. 271,*

have often written Letters full of respect and amity to the Prelates of England. So he.

Lastly, now under our Gracious Sovereigne King Charles in the time of Arch-Bishop *Abbot*, Whose daily experience did testifie the reciprocall correspondence between him, and with other Bishops and all reformed Churches beyond the Sea. At what time likewise *Cyrill*, late Greek Patriarch of *Constantinople*, did so farre honour both him and our English Church, as to professe his accordance therewith, more specially then with any other. And if our Bishops of later date had not been respected, then surely would not the Divines about *Breme* in *Germany* have sent their controversies had among themselves, onely unto certain Bishops in *England* (as they did) to have them moderated by their judgements, not to speak of their dedications of some of their Books unto Bishops. These last Relations nothing, but the importunity of these times, could have extorted from us. Thus much of particular respects had in speciall to our English Episcopall Government, by singular approved Divines of the reformed Protestant Churches. In the next place, as the thread of our method leadeth us, we are to examine what they will say touching the unlawfulness, or lawfulness thereof in generall.

II. THESIS.

That there was never any visibly constituted Church in all Christendome since the Apostles time for 1500. years and more, which held Episcopacy in it self to be unlawfull.

WE are not ignorant that even at this time, all Episcopacy, and Prelacy of any one above Presbyterie, is cryed down by some as unlawfull in it self, notwithstanding our Opposites cannot but know what, besides *Epiphanius*, Saint *Augustine* recorded of one *Aerius*, to wit, that he, because he could not obtain to be made a Bishop, did therefore teach that there ought to be no difference between a Presbyter and a Bishop. So he: and for that cause they listed him among the erroneous Authors of that Age, but (he being excepted)

August de Aerio lib. de Hæresi cap. 53. Quia non potuit Episcopus ordinari, dicebat Presbyterum ab Episcopo nullâ differentia debere discerni.

never any visible Church of Christ before him, we adde, nor yet any thus protested after him, nor before these dayes of contradiction defended his opinion. Now whether the humour of desire to rule others, and the unwillingnesse to be subject unto others, may not equally transport some Ecclesiasticks to oppose against Episcopacy, they can best judge whom it most concernes. We know (beside infinite others, who have acknowledged the lawfulness of Episcopacy) some protestant Divines of remote Churches, who have fully condemn'd the opinion of *Aerius*. Three may suffice for three hundred if they be learned and judicious Authors, and not interested in that which is now called Episcopall policy. (a) Master *Moulin* commeth on roundly: *I have since my infancy* (saith he)

(a) *Mr Moulin in Epist. 2 ad Episc. Wiron. Ab incunabulis Aërium damnavi.*

abhorr'd the opinion of Aërius. (b) *Tylenus* also a Divine of the French Church as pertinently and plainly. *None ever before Aërius endeavoured the extirpation of Episcopacy, nor yet*

(b) *Tylenus in parænes. Ante Aërium de Episcopis exautorandis nemo, post Aërium solū Geneveses studebant.*

after him any, but some of Geneva. What *some* he might meane we know not, but whom he might not meane we have already shewn, as *Calvin, Beza, Sadle, and Casabon*, who have given their ample suffrages for our English Episcopacy, but only speak against the Romish Hierarchie: And now, for the generality of it, (c) *Beza* is again at hand, saying, *If there be any, as I think* (saith he) *there is not, who altogether*

(c) *Beza de Minist. gradibus. p. 2. Si qui sunt (quod sanè mihi non facile persuaseris) qui omnem Episcopatus Ordinem, ut Tuscribis, rejiciunt, absque ut quisquam sanæ mentis furoribus illorum assentiatur.*

reject the Episcopall Order, God forbid that any of sound brains should ever assent to their furies: and besides, protesteth his acknowledged observance, and all reverence to all Bishops reformed. Hitherto against the objected unlawfulness of Episcopacy in the Church of Christ. But this will not satisfie some men,

except furthermore the lawfulness thereof may appear in that degree which is called in respect of its right, *According to the Word of God.* It belongeth unto us to shew this by the *Confession* of Divines of remote Protestant Churches, which we are ready to performe, and more too.

Idem si modò deformatam domum Dei adamussim ex verbi divini Regula pro viribus instaurarent, ut Ecclesiæ Christianæ fidos pastores, cur non agnoscamus? observemus? & omni Reverentiâ prosequamur?

III. THESIS.

That Episcopal Prelacy is acknowledged by Protestant Divines of remote Churches to be according to the Word of God, and their consent therein unto Primitive Antiquity.

Luther may well be allowed for the fore-man amongst the Reformers of the Protestant Religion, who proveth the Prelacy of Episcopacy above simple Presbyters (for so he saith) by *Divine Right*; and this he doth in his Tractate called his Reselution, grounding his judgment upon Scripture, whereof hereafter. Accordingly Bucer, against the Pope as Anti-Christ: (b) *We see (saith he) by their perpetual observation of Churches, and from the Apostles themselves, that it seemed good to the holy Ghost that some singular one should be appointed among the Presbyters to Govern in so sacred an Order, who hath for the same cause, the Appellation of Bishop in Scripture.* Scultetus the Divine, Professour at Heidelberg, professing Episcopal degree to be of divine Right, and professeth to prove it to be such by efficacious reasons, who in the sequell of his discourse will be as good as his word; with whom agreeth that admirable Schollar (c) *Isaac Casaubon*, the ornament of Geneva, who held the same to be grounded upon the *Testimonies of Scriptures*. These may serve for the present till we come to a larger consent.

All these, and other the former confessions of Protestant Divines, are the proper idiom and language of primitive Antiquity, teaching thus. *Episcopacy is by the Ordination of Christ.*

ut sequens ostendit, dicens, oportet Episcopum irreprehensibilem esse. (b) Bucer, de Regno Christi lib. 2 cap. 12. Ex perpetua Ecclesiarum observatione ab ipsis Apostolis videmus visum hoc esse Spiritui Sancto, ut inter Presbyteros unus Ecclesiarum & totius Sacri Ministerii gerat curam singulorum, & cunctis praeerat aliis quâ de causâ Episcopi nomen hujusmodi Ecclesiarum Curatoribus est peculiariter attributum: tamen si hi sine Presbyterorum consilio nihil statuere debuerant qui & ipsi propter hanc communem Ecclesiarum ad ministr. rationem Episcopi in Scripturis vocantur. (c) Isaac Casaubon, Exercit. Episcopi, Presbyteri, Diaconi apertis Scriptura testimoniis sunt fundati. Ibid. Apostolorum hodie vicarii sunt, etsi non pari potestate cum Apostolis omnes Episcopi, ut è B. Cypriano antea dicebamus Exercit. 14. Cyprianus, Ep. 65. Apostolis vicariâ ordinatione succedere Episcopos.

Luther. tom. 1. fol. 309. Resolut. ejus super propositionibus Lyppia disputationibus habitis, conclusio. Probo quamlibet civitatem habere debere Episcopum proprium jure divino, quod ex Paulo ad Titum ostendo, dicente hujus rei gratiâ, reliqui te Creta, ut quae desunt corrigas, ut constituas simplices Presbyteros per civitates sicut ego disposui tibi, Hos autem Presbyteros fuisse Episcopos. Hieron. & text.

(d) Ignatius il-
lam formam E-
piscopalem Δι-
ταξιν τῶ Θεῷ
Teste sculteto
in Titum.

(e) Cyprian E-
pist. 65, ad Ro.
gat. Quod si
nos aliquid sa-
cere contra De-
um audemus,
qui Episcopos
facit; Et Epist.
27. ad Laps.
cum igitur di-
vina lege fun-
data sit &c.

Epist. ad Cornel.
Ecclesie guber-
nanda sublimem
ac divinam po-
restatem.

(f) Origen,
tract. in Mat. 31.
cognoscunt Epi-
scopi quod hoc
non vos salvat,
quod constituit
eos Dominus
super familiam
ejus, &c.

(g) August. in
question. veter.
& novi Testa-
men. pag. 97.
Nemo ignorat
Salvatorem no-
strum Episcopos

instituisse, quando Apostoli facti sunt, qui missi sunt ut mittere possint alios; ipse enim imprimis
Apostolis instituit Episcopos. (h) Epiphanius adversus Aërium Θεὸς λόγος διδάσκει De
Heresi. 75. (i) August. lib. 7. contra Donatist. cap. 42. De Apostolis à Christo missis, qui-
bus nos successimus eadem potestate Ecclesiam Dei gubernantes: & de Verb. Domini Serm. 24.
Qui vos spernit, me spernit &c. (k) Concil. Calced. Can. 29. Τὸν Ἐπίσκοπον εἰς τὸν βαθ-
μὸν πρεσβυτέρου φέρειν Ἱεροσυλία ἐστίν.

So (d) Ignatius: and again, (e) Reverence your Bishop as
Christ and the Apostles have commanded you. Or thus, To be a
divine power, the resistance whereof is against God himself: So
Cyprian. And thus, God placed Bishops over His family: So
(f) Origen. And thus, The Apostles were made Bishops by
Christ, who ordained others (meaning Bishops) in other places,
by whom the Church should be govern'd: (g) So Augustine.
Or thus, (h) Bishops constituted over Presbyters, as the word
of God teacheth: So Epiphanius. And thus, (i) None can be
ignorant that Bishops were instituted by Christ when he made
His Apostles, by whom others should be made Bishops, whom we
succeed, and (speaking of Bishops) of whom Christ said, he that
despiseth you despiseth me: So again Augustine.

Before we end this point we shall desire our Opposites to
bethink themselves what they think may signifie the suffra-
ges of the Fathers of the Synod of Calcedon, for Antiquity,
one of the first four Generall, and in this generality univer-
sally receiv'd throughout Christendom, for amplitude con-
sisting of six hundred and thirty Bishops, and for averse-
ness against the Pope of Rome, that which undermin'd the very
foundation of Romish Popedom, which is a pretence of having
been established by the divine Authority of Christ the uni-
versall Bishop of the Church, and equalling another Patriarch
with him, and shewing that all the Primacy which the Pope of
Rome had, was but from humane Authority. This (k) Coun-
cell concerning Episcopacy ordain'd, that To depose a Bishop
down to the degree of a Presbyter, is Sacrilege.

This so great a Harmony, between the former Protestant
Divines, and those eminent Fathers, how shall it not sound
delightfull unto every docible and unpreoccupied hearer?
These confessions notwithstanding, we have not discharg'd

our Assumption, untill we produce their proofes, which is to be perform'd according to our former promise, after that we shall manifest the like *confessions* of Protestant Divines and accordance to Antiquity, in acknowledging Episcopacy to be the best forme of Government in respect of the use thereof.

IV. T H E S I S.

That Episcopall Government in the Church, is, in respect of the necessary use thereof, the best by the consent of Protestant Divines of other reformed Churches.

SOME peradventure will conceive, that *three* at the least being required in the degree of comparison, to make up a *best*: Therefore our three must be taken either for *Episcopacy*, which is a Prelacy of one above more; or *Presbytery*, which is an equality of mœe among themselves; or that which is called an *Independency*, of one in each Parish without relation to any other. Which mis-begotten brat was never heard of in ancient times, or approv'd of any latter Church of Christ since; and indeed is but the erecting of a Pope in every Parish, whereof something * hereafter. It will be sufficient that we understand a *best* in the full latitude with comparison of whatsoever other. * See hereafter.

Our Protestant Witnesses we ranke into two Classes; First is the Church of the *Lutherans*, who were the first Reformers of our *Protestant Religion*. (a) If our Reader will be pleased but to cast his eye upon the Marginalls, he may find out these following observables, *viz.* that *Luther* will be known, when he complained of Bishops, to have meant *over tyrannous* (*Papistish*) Bishops, and them, (as he saith) *who are unworthy of the* (a) *Luther;*
tom. 2 fol. 207.
Plus illis tribus
quàm merentur,
qui eam san-
cto & veteri
nomine dignor.

Lupus enim & canes appellare oportet, & fol. 320. Nemo contra statum Eiscoporum, & veros Eiscopos vel bonos pastores dictum putet quicquid contra hos Tyrannos dicitur. Apol. Confess. Aug. cap. de numero & usu Sacramenti. Nos sæpe protestati sumus summâ cum voluntate conservare Politiam Ecclesiasticam & gradus in Ecclesiâ factos etiam summâ auctoritate. lib 4 cap. Protestant. de unitat. Eccles. ut schismata vitarentur accessit utilis ordinatio ut ex multis Presbyteris eligeretur Episcopus qui regeret Ecclesiam docendo Evangelium & retinendo Disciplinam, ut præfesset Presbyteris, &c.

Holy

(b) Phil. Melanct. Hist. conf. Aug. pag. 365. Teste Sarav. de Minist. gradib. bus cap. 16. Quamquam ut ego quod censēā dicam, utinam possem administrationem restituere Episcoporum. Video enim qualem simus habituri Ecclesiam dissolutā politia Ecclesiasticā Video postea futuram Tyrannidem multo intolerabiliorem, quam unquam fuit, nihil concessimus præter ea Lutherus censuit esse redanda.

Melancthon citat Bucerum disciplin. cleric. quia omnino necesse est ut Clerici suos habe-

Holy name of Bishop; next, that all Protestant Churches of Germany in their generall Confessions, had (as they say) often protested their earnest desire to conserve the discipline of degrees in the Church by the Authority of Bishops, whereby to remove dissensions and Schismes from the Church, then that (b) Melancthon, by the perswasion of Luther, was as much bent for Episcopall Government as any, when he burst out into this expression; *I would to God it lay in me to restore the Government of Bishops, for I see what a Church we shall have, the Ecclesiasticall Policy being dissolv'd, I foresee it will be far more intolerable then ever it was.* There is added to this the acknowledgment of Bucer; holding it necessary, that the Clergy have those (speaking of Bishops) to whom the Authority of the Church is committed: His reason, least that refractory and dissolute persons should be in the Church. Prince Hanolt, after he became a sincerely profess'd Protestant and faithfull Preacher of the Gospel, speaking of Bishops, that would be faithfull in Governing the Church: (c) *How willingly, and with what gladnesse of heart, would we (saith he) reverence, obey, and yeeld them their ordination and jurisdiction, the which we and Luther have very often protested, both by word and writing.*

We now passe unto the other Classes of Protestant Divines, of Reformed Churches, beginning with Calvin himself, who hath a double intuition concerning Presbyteriall Government. One as it may be considered is in an Independency; so that every one have a Right of excommunication in himself: (d) this he calleth, *unprofitable, odious, and such as easily*

ant Curatores atque Custodes instaurandos, ut Episcoporum, ita & Archiepiscoporum, aliorumque omnium; quibuscunque nominibus censeantur potestas & animadversio, ne quis omnino sit in hoc ordine a sequeunt. (c) Georgius Princ. Anhol. Concion. In præfat. de Ordinatione Teste Saravia pag. 267. utinam sicut gerunt nomina & titulos, ita se reipsa præstarent Episcopis. Si fideliter Ecclesias regerent, quam libenter, quantâque cordis lætitiâ, pro Episcopis ipsos habere, revereri, morem gerere, debitam jurisdictionem & ordinationem eis facere, eâque sine ulla recusatione frui vellemus. (d) Calvinus Epist. ad Gasparum Magnum utile fuit jus excommunicandi permitti singulis pastoribus, nunc ea res odiosa est, & facilis est lapsus in Tyrannidem, & Apostoli alium usum tradiderunt.

turneth into Tyranny, and contrary to that which the Apostles taught. Next beholding them in a joynt parity, he relateth the reason of the first beginning of Episcopacy, and saith truly, (e) that by the parity and equality among Presbyters, (as it useth to be) Schismes and dissensions might arise among them. This Parenthesis [as it useth to be] which he inserteth, certainly hath in it a sting, which pierceth into the Bowells of the cause. Successour to Calvin was Beza, who thus far succeedeth him also in his opinion, as (f) to confesse (as he saith) from experience, this of the Presbyterian Government, that it being not sufficient to repress vices, choise was made of one to Govern the rest, as was observed anciently (saith he) from the Evang. Mark in the famous Church of Alexandria: Again, speaking of the institution of Episcopacy, whatsoever it was, he will be known to abhorre and reprehend it, as erected by pride: but why? for none can deny (saith he) but that there was great use of it whilst that goodly and Godly Bishops were chief over others.

(e) Calv instit. lib. 4. cap. 2. & Tom. 7 fol. 218. Presbyterum in suo numero ex singulis civitatibus unum eligebant, cui specialiter titulum Episcopi dabant, ne ex æqualitate ut fieri solet, dissidia nascerentur.

(f) Beza de divers. Ministrorum gradibus cap. 23. apud Sarav. p. 386. Ipsa tandem experientia compertum fuisse, non satis virum eos habuisse ad improbos compescendos; communicata vix. singula.

We may well presume (as was said) that the other part of the misquoted sentence of Zanchie is extant in some Impression of his Works, wherein he did so symbolize with the forecited Sentence of Calvin, (g) Testifying before God (for these are the words) that he holdeth them Schismaticks, who shall determine, that in the restoration of Churches there ought to be no Bishops, having authority over Presbyters, where freely they may be had. He proceedeth furthermore, I think with Calvin saith he, them to be worthy of whatsoever Anathema, who will not

lis pastoribus per vires hujus Primatus dignitate: Ergo visum fuit ad unum, & illum quidem totius Presbyterii judicio, delectum transferre, quod certe reprehendi non debet, cum præsertim venustus hic mos fuit in Alexandrinâ Ecclesiâ, jam inde à Marco Evangelistâ observatus esset, & rarus. Absit ut hunc Ordinem, etsi merâ divina dispositione non constitutum, tamen aut ut temerè, aut superbè inventum reprehendam, cujus potius magnum usum fuisse, quandiu boni & Sancti Episcopi Ecclesiis præfuerunt, quis inficiari possit? (g) Citat per Petrum Moulin: Deo in mea conscientia non aliò habere loco quàm Schismaticorum illos omnes, qui in parte Reformationis Ecclesiarum ponunt nullos habere Episcopos, qui autoritatis gradu suos compresbyteros emineant, ubi liquido possint haberi. Præterea cum D. Calv. nullo non Anathemate dignos censeo, quotquot illi Hierarchia, quæ se Domino Jesu submitit, subijci no-

(h) Zanchius
pag. 7. in sua
Confessione.

Quid certius ex
historiis, ex conciliiis, ex omni-
um patrum scri-
ptis quam illis
Ministrorum

Ordines, de qui-
bus dicimus cum
totius Reipubl.
Christiana con-
fessio in Eccle-
sia constitutos

& receptos fu-
isse? Quis au-
tem ego sum qui
quod tota Eccle-
sia approbat im-
probum? neque
omnes docti viri

nostri temporis
improbare ausi
sunt, quippe
quod norunt &
licuisse hæc Ec-
clesia, & ex pi-
etate atque ad

optimos fines pro
edificatione ec-
clesiarum ea om-
nia fuisse per-
fecta & ordi-
nata: quid quod

in Ecclesiis Protestantium non desunt Episcopi. (i) Wall o, alias Salmasius lib. de Episc. p. 413
Episcopus Ecclesiis regendis unicus propositus est qui & Presbyteris pluribus unius Ecclesiæ
præesset. Bono sine hoc institutum esse nemo negat, cum optima ratio fuerit ita instituendi.

be subject to their Government, which submitteth it self to Christ; So he. Furthermore concerning the testimonies, as I may so say, of Ecclesiasticall Government, (h) Zanchie confessed Episcopacy to have been ordained for the best end, to wit, the edification of the Elect. The sentence of Calvin hath been formerly alleadged; Unto these we adde the saying of the proloquantour in the Synod of Dort, who is rendred unto us, by them that heard him, to have wished, that the Church with them were so happy as our English, by having an Episcopall Government among them. This case was so evident to a late Advocat for Presbyters, Salmasius by name, that although he relucteth justly against an irregular Prelacy, yet doth he freely and ingenuously grant, that (i) the preferring of one Bishop in every Church, was instituted with best reasons.

Would any see more? Then he is to observe the Protestation made by the German Divines in the Augustane confessi- on, protesting their desire for the conservation of Episcopacy; whereof it is testified by a (k) Theologicall professour, that other Protestants were ready to subscribe to the Augustane Confession, (per omnia) excepting only the Article of the Eucharist, because it was not clearly explain'd: among these Protestants he names Calvin, Beza, Vermilius, Marlorat and Zanchius, which probably could not have been altogether true, if they had been adversaries to the foresaid Protestation.

Before we can conclude, we return to Geneva to be satis- fied in a main question; which is, whether the forme of Government in Geneva ought to be perscribed as a patterne to other Reformed Churches to be regulated thereby: And

in Ecclesiis Protestantium non desunt Episcopi. (i) Wall o, alias Salmasius lib. de Episc. p. 413
Episcopus Ecclesiis regendis unicus propositus est qui & Presbyteris pluribus unius Ecclesiæ
præesset. Bono sine hoc institutum esse nemo negat, cum optima ratio fuerit ita instituendi.
(k) Conradus Vorstius in Apol. Pro Eccles. Orthodox; de Augustan. Confess. pag. 285.
in Colloquio Posiacceno Augustana confessioni per omnia se subscribere paratos esse, testati sunt
præterquam Article doctrina de Eucharistiâ, utpote obscurius positâ.

when

when we consult with (1) *Beza* about this very point, he telleth us, that this opinion was imparted to their Church, but in the name of the whole Church of *Geneva* rejecteth it as a most false and impudent exprobration. After this comparison made by weight and ponderation, we seek to try what may be done by computation and numbring.

(1) *Beza*, 21. pag. 243. apud *Sarav.* Quod falsissimè & impudentissimè nonnulli nobis obijciunt, cuiquam uspiam

Ecclesie sequendum nostrum peculiare exemplum prescribamus, imperitissimorum illorum similes, qui nihil, nisi quod ipsi agant, rectum putant.

V. THESIS.

That the most Protestant Churches do professe and practise a Prelacy over Presbyters.

MAny now look upon our English Bishops as birds upon owles, yet not peradventure so, as they for strangeness or for reverence; but with left eyes in an opinion of singularity and oneliness, as a thing not acknowledged in other remote and reformed Churches of Protestants; nor considering what hath been published to the world long-ago, that the word *Superintendent* is of the same signification with the word *Bishop*: both from the same Greek, *ἐπίσκοπος*. Yet some Protestant Churches practising a Prelacy, vail it over with the word *Superintendency*: If we would know what, (a) *Zanchie* will speak out and to the purpose, in telling us that *Episcopi* (whom we call Bishops) and *Superintendents*, are words of the same sense and signification: and therefore Where there is an agreement in the thing signified, there ought not to be any altercation and strife about words. But what will he say to the practice? He distinguisheth Protestant Churches in this respect into three differences, some whereof practise a superiority of one above the Clergy under the proper name of *Bishops*; an-

(a) *Zanchius* in sua confessione, fuit mihi præterea habenda ratio illarum etiam Ecclesiarum, quæ licet Evangelium complexæ sint, suos tamen, & re & nomine habuerunt Episcopos, quos (mutatis bo-

nis græcis nominibus in malè Latina) vocant Superintendentes & Generales Superintendentes; sed etiam ubi neque vetera illa bona Græca neque hæc nova malè Latina verba obtinent, ibi tamen solent esse aliquot primarii, penes quos fere tota est Auctoritas. Sed cum de rebus convenit quid de nominibus alteramur? Teste *Sarav. de Ministrorum gradibus*, c. 23. p. 365.

other sort the same, but under the name of *Superintendents* and *General Snperintendents*, whom we call *Arch-bishops*. Lastly, he discloseth a third kinde, (*a circumstance very remarkable*) who although they avoid the Titles of Bishops or Superintendents, yet use they to be such *primarii*, as to say, *eminent in Prelacy*, as in whom (for so he saith) *the whole Authority consisteth*. Now therefore our question must be, whether the Church exercising Prelacy, or the other that onely practise equality, exceed in number.

The number of Churches, which had Prelates under the name of Bishops, and the other of Superintendents (being in signification the same) seemed to *Greg. de Valennia*, the Jesuite, so many, that he thought all Protestant Churches to have Bishops.

An excellent servant of God Doctor *Duram*, and a zealous hunter after the best game, which is, *the general peace of Protestant Churches among themselves*, hath set down a Catalogue of the Churches reform'd on both Parties, and reckoneth (if he be not mistaken) seven Bishops in the Kingdom of *Swede*: in *Denmark* Bishops, in other Lutheran Churches Superintendents, and in all Imperial Cities among the Protestants, besides divers other reform'd Churches the like; which we suppose will rather keep their conformity with *England*, then tast new wine with others, seing that, as the Text saith, * *The old is better*: and whether the Episcopal form be not the onely and Apostolical, cometh now to be discussed by inquiring into Antiquity.

* Luke 5. 39.

VI. THESIS.

That the former reasons of Confessions of Protestant Divines, concerning the necessity of Episcopal Prelacy, for preservation of concord and preventing of schisme, is correspondent to the judgment of Antiquity.

IT would be worth our knowledge to understand, that the former Confessions of Protestant Divines are, in effect, but the

the ecchoings unto the sentences of ancient Fathers. Among whom, *Hierome* could tell us, (a) *That the original of Episcopacy* (which is the placing of one Presbyter in a degree above others) *was decreed throughout the whole world, for taking away Schisme*: which use thereof was held so necessary in the dayes of Antiquity, that the said *Hierome* spared not to affirm; (b) *That the safety of the Church dependeth upon the dignity of a Bishop, to whom, except some eminent Authority be given, there will be as many Schismes as there are Priests in the Church*. So he, and before him *Tertullian* thus, (c) *The Bishop is for the honour of the Church, which being in safety, our peace will be also safe*. But how (d) *Chrysostome* and *Gregory Nyssen* do illustrate, both affirming the same necessity of a Bishop in the Church, as is a *Precentor* in a *Quire*, a *Governour* in a *Campe*, and a *Pilot* in a *Ship*. By which Episcopal order (saith (e) *Basil*) the Church is reduced as one soul into communion and concord: yea and before all these; (f) *Cyprian* Bishop and Martyr, complained of such insolencies of Presbyters against their Bishops, as being *causes of heresies and schismes against a divine power of Government*. So he; These, will some say, are but their sayings, and shall we therefore think that their sayings were not the symbolles and expressions of their meaning; but we presume better of them that are ingenuous, and the rather for their further satisfaction which may be had in the next Thesis.

(a) Hieron. in Epist. ad Evagr. Omnes Episcopi (ubique sunt locorum) Successores sunt Apostolorum. Ad Evagr. Quod postea unus est electus, quae proponeretur ceteris, in Schismatis remedium factum est, ne quicquam ad se trahens Ecclesiam Christi corrumpat.

(b) Hieron. adversus Lucifer. Ecclesia (scilicet ex summi Sacerdotis dignitate pendet, cui nisi exors quaedam et ab omnibus emittens detur potestas, tot in Ecclesia efficiuntur Schismata quos Sacerdotes.

(c) Tertull. lib. de Baptismo, Episcopus propter Ecclesiae honorem, quo salvo salva est Pax. (d) Nyssen. Hom. in Ecclesiast. ut Chorus ad Coriphaum respicit, nempe suum ductorem, nauta ad Gubernatorem et Acies ad Imperatorem; ita etiam ad Ecclesiam qui praesunt in cœtu Ecclesiae. Chrysostom. orat. in dicta Apostoli, Omnia in gloriam Dei. Quemadmodum Chorus Praecentorem, et nautarum multitudo Gubernatorem requirit, sic et Sacerdotem cœtus Pontificem, &c. (e) Basil. in Epist. ad Eccles. Ai. de Episcopis Membra Ecclesiae hanc dignitatem tanquam unam quaedam animam in concordiam, et communem reducantur. (f) Cyprian. Epist. Unde Haereses, unde Schismata, nisi quod Sacerdoti dei non obtemperent, qui est loco Christi Iudex. Idem Epist. 55. Assum est de Episcopatus vigore, et de Ecclesiae gubernanda sublimi ac divina potestate, &c. (where he speaketh of himself, and not of the Bishop of Rome.)

VII. THESIS.

That Bishops primitively were not only the chiefest champions for the Christian faith, but also the greatest adversaries to Romish Popedom, as have also our English.

BEfore we can begin the proof of this Thesis, we are confronted by our Opposites against Primitive Fathers in strange termes, *Bishops by advancing the authority of Episcopacy did thereby (say they) but plead their own cause, and made a stirrup for the Romish Antichrist to mount into his Pontificall saddle.* So they. Which contumely against the reverend antiquity, we are loath to call by its proper name; being therefore not to reprove others, but to prove what we have in hand, which is that some of the ancient Bishops lived in the torrid zone of fiery persecution, and others in a temperate. Of the first sort we have it confessed, That the persecuting Emperours did, above all others, make their Inquisition and exercises of their furies most especially upon Bishops; we have it upon record in Cyprian, but much more in other Ecclesiasticall Histories, wherein, as is confessed by (a) Master Brightman, *although Dioclesian in his Edict, did especially command the destruction of all that had taken sacred Orders, yet in a further (b) speciality the massacring of Bishops; he relateth that one hundred and sixty of them were martyred in two places; yea, and in the Church of Rome it self is also reckoned the number of 160. Bishops, who were martyrs of Christ in those primitive times.* To fancy that these afflicted and persecuted Members of Christ for their degree sake, could pride it in their Episcopall office, would be held to be but a dream, they will rather think, that if they should prelate it, (as Marriners use to frolike it) rather in a calme of tranquility; but for this also we shall easily subscribe to the judgement of Master Beza, who when he was thus posed, whether he should impute the note of pride unto these Primitive servants of God, (whose names have alwayes been celebrated in the Church of Christ

(to

Smeſtym. in their vindication.

(a) Brightman in Apocalypſ. Diocleſian iſe. poribus erant atrociffima clades, ſed tamen fideles ad extremum certamen conſtanter perſtiterunt, reporantes Trophæa victoriæ corporis ſtigmata. (b) Complures Episc. inſignes erant in Concilio Nicæno; & rursus qui hiftoriam ſcripſit, meminit centum & ſexaginta Episcoporum qui in Sagaſanâ extincti ſunt, & in provinciâ ad edicto Regis proferantur ut delerentur univerſi qui ſacros ordines habuerint.

(to wit) *Basil, Nysen, Nazianzen, Athanasius, Chrysostome, Ambrose, and Augustine*, who are known to have afterwards had Episcopall Government in their severall Churches) answereth, saying, (c) I never heard any speak, or read any (c) *Beza de Ministrorum gradibus, c. 25. pag. 543. apud Saravia n. Neminem alium audiui loquentem, neque legi scribentem, qui non honorifice, sicut par est, de magnis illis suorum temporum hominibus sentiat: nempe Nazianzeno, Nisseno, Basilio magno Athanasio, Cypriano, Chrysostimo, Ambrosio, Augustino.* write otherwise then honourably of those men, as was meete. So he, of his time; he could not prophesie of the future. It were good, that these who use this new and broad language had considered, * That Bishops were then almost the only ones, who, as occasion fell out, either pulled the Romish Pope out of his Saddle when he was mounted, or else pluckt away his Stirrop, that in those times he could not get up. For whereas Popedom, being a double usurpation, one of plinitude of Authority, † universall over Bishops; and the other of an infallibility of judgement in determining all Controversies of Faith, it hath been evidently and copiously proved, that the amplitude of his Diocesse was limited by three hundred Bishops in the Generall Councell of *Nice*. His pretended right of Universall Authority was contradicted an. 553. by six hundred Bishops in the Councell of *Calcedon*, where we find it accounted to be but of Humane Authority against his pretended universall challenge of appeale to *Rome*, it was twice contradicted by Bishops in two Councells in *Africk*; and as for his pretended infallibility in judgement, the 165 Bishops in the Councell of *Constantinople* condemned the Decree of Pope *Vigilius*; and in the sixth and seventh Councells, consisting in all of 603. Bishops, was Pope *Honorius* condemned for an Heretique. We may not omit the mention of singular persons Bishops, who have had their solemae oppositions against the Popes of their times, *Cyprian, Athanasius, Basil, Cyrill of Alexandria, Hilary of Arles and Augustine*, with many others. But what talke we of Bishops in other Sees? seeing we have in the See of *Rome* it self one, who did prejudice the pretended and usurped dignity and authority of all his Successours in condemning the pretence of the highest Title and Prerogative which the Pope doth challenge, which is to be called *The Universall Bishop of Christs Church*, by judging it to be proud, prophane, and blasphemous, and the

* *Iren. lib. 5. adversus heres. cap. 20.*
 † See the book intituled, *The Romish Grand Impostor*, throughout.

* Mr. Brightman in Apoc. cap. 8. 13. cited hereafter.

the Bishop we mean was Pope Gregory the first, whom Mr. Brightman hath adorned with this *Encomium*, * *The flying Angell mentioned*, Apoc. 8. 13. *Whose lustre, saith he, God would use for the Church.* As for our Church of *Englands* since the Reformation, it hath been conformable to the Primitive. Surely greater faithfulness could not be shown then in the seal of Martyrdom, nor more opposition to Popedom, then to cut off all dependence upon it by the neck ever since, nor this more by any then in Bishops, as our Ecclesiastical monuments have recorded; not to mention the writings publique in confutation of all Popish Errours and Heresies, onely let it belawfull for us to point at the last Synod and Convocation was vehement against Popery, as (for this is spoken by him that was absent from it) any one may read. After these Confessions of Protestant Divines, we are to ascend higher to our proofs, for evincing the same to be according to the word of God, as Apostolical; first from Antiquity, and after from the word of God it self.

Our first proof, that Episcopacy is according to the word of God, by manifesting it to have been of Apostolical Institution by necessary reasons.

VIII. THESIS.

That to be of Apostolical Institution, argueth in it a divine Right, by the confession of excellent Divines of the Reformed Churches.

FROM the Church of *Geneva*, we have before us Mr. Beza to deliver his own words. (a) *Surely if Episcopacy had proceeded from the Apostles, I would not doubt to ascribe unto it a divine Ordinance.* So he. This is plain; Secondly, from the Churches within the Palatinate, Scultetus by name, argueth accordingly. (b) *The Apostles placed Bishops*

(a) Beza tra-
ctat. de Minist.
gradibus c. 23.
Certè si ab ipsis
Apostolis esset
profecta hæc
mutatio, non

vererer illam ut ceteras Apostolicas Ordinationes divina in solidum dispositioni tribuere.
(b) Scultetus observat in Tit. esse juris divini. Ratio. Apostolos præfixisse Presbyteris Episcopos.

above

above Presbyters, and therefore is Episcopacy of divine Institution. A third, properly call'd *Salmasius*, out of the University and Church of *Leiden* in the Low-countries, one of great fame, and a profess'd friend unto our Opposites; and notwithstanding confesseth, saying, (c) *If the Institution of Episcopacy* (saith he) *be from the Apostles, then it is of divine Right.* So they. Certainly, because what power was ordained by the Apostles proceeded from the Spirit of God: like as was their decree against *Strangled and Blood*, their *Holy-kisse*, their *Agapæ*, and the like in their first Institution.

(c) *Walo, alias Salmasius lib. de Episc. pag. 422. Institutio Episcopii si ab Apostolis, est Jure Divino.*

And although these were abrogated in time, yet the necessity of perpetuating Episcopacy, standeth upon two grounds; one, is the first reason of institution thereof, which was, for avoiding Schisme; the other was, the universal continuance thereof from age to age, upon experience of the same reason: Which, as we have heard, hath been held most reasonable to almost all Protestant Divines of remote Churches. Now therefore, that which we are to make good is onely our Assumption; to wit, that Episcopacy was of *Apostolical Institution*; then which nothing almost can be more evinceable, if testimonies from Antiquity, evidences out of Scriptures, and upon both these, the confessions of Protestant Divines of the Reformed Churches may be held satisfactory, our first endeavours concerning Antiquity for this performance, must be to remove objections which our opposites cast in our way. The onely peremptorily objected Ancients are these two, *Hierome* and *Clement*, both whom we are now to salute.

IX. THESIS.

That no Ancient Father absolutely denied the Apostolical Original of Episcopacy, no not the objected Hierome who will shew himself a manifest Patron thereof.

THE objected sentence of (a) *Hierome*, saying, concerning Episcopal Prelacy, *That it is rather by the custom of the* (a) *Hierom. in 1. ad Tit. Sicut Presbyteri sciunt se Ecclesiæ consuetudine iis, qui sibi prepositi sunt esse subjectos, ita Episcopi noverint se magis consuetudine, quam dispositionis Dominica veritate Presbyteris esse majores, & in communi debere Ecclesias regere.*

Church, then by the Lords disposal, is confessed by the Theological Protestant Professour in the University of Heidelberg to be understood (b) by the decree of the Lords disposal; the immediate ordinance of Christ, in his dayes upon earth, and affirming the custom, happily to have meant the Apostolical customs, after they began the forming and framing of the Churches. However, for this one place objected against us, we have many most evident Testimonies out of Hierome himself; to prove the first institution of Episcopacy to have been indeed Apostolical.

(b) Scultet. observat. in Tit. c. 3. Nisi forte consuetudinem Ecclesie pro consuetudine Apostolicam, et dispositionis Dominica veritatem pro instituto Christi capiat.

(c) Hieron. in 1. Tit. Antequam Diaboli instinctu studia in Religione fierent diversa inter populos, Ego sum Pauli, Ego Apollinis, Ego Cephe, communi consilio Presbyteris Ecclesie gubernabantur postea autem in toto terrarum orbe decretum est ut unus ex Presbyteris electus superponeretur ceteris.

First is from the original occasion, whereunto he alludeth, even the contention in the Church of Corinth, when (c) some held of Paul, some of Appollo, some of Cephas, whereof it is confessed by the foreceited Palatinate Doctour, (d) That the words of the Apostle will not suffer me (saith he) to doubt but that alteration was made in the dayes of the Apostles, and his confirmation is as doubtlesse; namely, because no man can produce any other original of the questioned Schisme and contention. This is a chief point, and therefore we desire to hear what (e) Videlius the Divine Professour in Geneva, will say unto it. He handleth the matter accurately, which is to be reserv'd to its proper place. In summe, out of Ignatius the disciple of the Apostles he sheweth the difference of Bishop and Presbyter begun timely in the Church, even presently after the contention to the Corinthians, whereof it is say'd, some held of Paul, and some of Appollo, and some of Cephas.

Secondly, Hierome granteth in general, yet distinctly of Bishops, (f) That they are the Successors of the Apostles.

Thirdly, yea he sheweth who were Successours in the very dayes of the Apostles; reckoning among others, *Timothy, Titus, Polycarpus and Euodius.

(d) Scultetus in Tit. hoc capitulum est viventibus Apostolis, prior Epistol. ad Corinthios nos dubitare non fuit. (e) Videlius in Epist. Ignat. ad Philadelphenses, cap. 14. Discrimen illud Presbyterorum & Episcoporum ut ex pluribus Epistolarum locis apparet, tempore Ignatii fuit, etenim illud valde maturè ipsorum Apostolorum temporibus in Ecclesiam irrepsit statim postquam dici cœpit, Ego sum Pauli, Ego Cephe, &c. Teste Hieronymo in Titum. (f) Hieron. in Epist. ad Euzo. Omnes Episcopi (ubiunque sunt) locorum successores sunt Apostoli. * As they are set down in their divers Lists in his Book De Ecclesiasticis scriptoribus.

Fourthly,

Fourthly, He relateth who were first Bishops of all others after them, to wit, (g) James of Jerusalem, and Marke of Alexandria.

(g) Idem de scrip. Ecclesi. Jacobus minor Hierosolymitanus Episcopus. Marcus Ecclesiæ Alexandrinæ primus Episcopus.

Fifthly, (h) he alleadgeth the Analogy between Aaron and his sonnes in respect of the Levites with Bishops and Presbyters, from (as he saith) Apostolicall tradition.

(h) Idem Epist. ad Euag. 58. Aaron & filii summi Sacerdotis & ut Aaron, Eleazar, & Levite, juxta

Sixthly, the (i) Episcopall part of Excommunication against Vigilantius he calleth His Apostolicall Iron Rodde. So Hierome. It were incredible if that all these Apostolicall Relations concerning Episcopacy, should not amount unto so much as to make up an Apostolicall Institution thereof.

The second objected Father, is Clement, whereof their success will be no better, if not much worse.

traditiones Apostolicas hoc sunt Episcopi, Presbyteri, & Diaconi. (i) Idem ad Rupert. adver. Vigilant. Miror sanctum Episcopum in cujus parochiâ Presbyter esse dicitur, acquiescere furori ejus, & non virgâ Apostolicâ & ferreâ confringere vas inutile.

X. THESIS.

That Clement an Apostolicall Disciple, to whose arbitrement both our Opposites and we offer to yeeld our selves, doth patronize Episcopacy, as being Apostolicall.

WE are earnestly called upon to hearken unto Clement, Smectym. vind. pag. 136. talking of a prophecy of a future contention which should happen about the name of Bishop. Next, That there is no peece of Antiquity of more esteem, then the Epistle of Clement unto the Corinthians. Then; That this was brought to light by a learned Gentleman Mr. Patrick Young: and lastly for the matter it self, That there is a common and promiscuous use of the word Presbyter and Bishop.

We shall answer punctually to every one, viz. The Prophecy maketh for us, the Epistle much more, the Publisher also as much as can be desired, and that Objection of the indifferency of the Words of Bishop and Presbyter is scarce worthy the mention.

We begin with the Prophecy. The Prophecy was only, that

that there should be in time to come, a contention about the word *Bishop*. If we should ask our Opposites, when this contention was first known in times of old, they would be loth to tell us, knowing right well, that it was first raised by one *Aërius*, of whom *Epiphanius* and *Austin* have* told us, that he broke out into Schisme, and* *because he could not obtain to be made a Bishop*, did therefore spurne against Episcopacy, teaching, saith St. *Austin*, that there ought to be no difference between *Bishops* and *Presbyters*; therefore thus they may see the Prophecy fulfilled, both when, and in whom, if they like it. But if any shall boast, that it is fulfilled now by their present Opposalls against Episcopacy, after that it hath had approbation with a continuall use universally in the Churches of God: Then have we nothing else to reply, but what the Spirit of God, from the pen of the holy Apostle, putteth in our mouth; *if any be contentious (saith he) we have no such custom, nor the Churches of God, whereby the wilfully contentious maketh himself an adversary to the Churches of God, and consequently no way acceptable to God himself.*

The second point which we are to discern, is that, which they call identity of names of *Bishops* and *Presbyters*: they should have called it community of names, especially knowing that there is no more identity in the words *Presbyters* and *Bishops*, then there is between the letters of *P.* and *B.* But this was a lapse: Therefore to our matter in hand. We answer, that meer names and words make but verball consequences, to which we oppose a reall and Logicall consequence *à paribus*, thus: For of the very Apostles of Christ one instilled himself *Co-presbyter*, another himself *Presbyter*, a third himself *Deacon*, who are all common names with others that were not Apostles; and notwithstanding, the Apostles themselves in respect of their offices and Functions were Governours over *Presbyters*: which sheweth that the enterchangeableness of names cannot conclude an indifferency of degree. But this *crambe* will be sodden once again, when we shall be occasioned to give further satisfaction. As for the present, it may well be said, what shall we need words, when we see Acts
and

and deeds, namely concerning this *Clement*? Not only that he maintained the distinct degrees of Episcopacy, but that also he was distinctly above Presbyters, a Bishop himself. Yet should not our Opposites pose us in that, where (a) *Vedelius* a Professour of *Geneva* gave them (if they have read him) some satisfaction; shewing, that as soon as *Clemens* remained the sole Adjutour of the Apostles after *Linus* and *Cletus*, the name of Bishop was given unto him, and not attributed to any Presbyter, or Presbyters in the Church of *Rome*. So he. Is not this to the point; the distinguishing of times doth solve many doubts. It is meet now at length we hear *Clemens* himself speak. *Clement* immediately after his relation of the aforesaid Prophecy, addeth, saying concerning the Apostles, (b) for this cause, they having a perfect foreknowledge, constituted the aforesaid, and left a description of Officers and Ministers in their course, who after that they themselves should fall asleep, other Godly men might succeed and execute their function. So *Clement*. Whence it is evidently collected, that Bishops were the successours of the Apostles, because a Role and Catalogue of Bishops is frequently had in Ecclesiasticall stories, lineally deduced from the Apostles, as the most of the learned Protestants of the Reformed Churches have ever confessed. But if our Opposites cannot prove the like Catalogue of Presbyters of a primitive and right line of descent, then are they wholly to yeeld the cause, and that even by the judgment of *Clement*, which is now ready to be furthermore confessed by the exact learning of the Publisher of *Clement*. This Gentleman, our Opposites call Learned, we owe him an higher Title, even one exquisitely learned; he commenting upon the same Epistle of *Clement*, now objected against Episcopacy, teacheth that the right word *σπουδή* agreeth with the word *census* in *Tertullian* by whom it appeareth, that it was a custome in Apostolicall Churches to make a Role (for this word he held not unfit) of the order of Bishops to bring them unto their first originall, even as, saith *Tertullian*, *Polycarpus*, was from *John* the Apostle in the Church of *Smyrna*, and *Clemens*, in the Church of *Rome*, from *Peter*, speaking even of this our *Clemens*, and

(a) *Vedellus*. Exercit. 8. ad *Mariam* in *Ignatium*, cap. 30. *Lino & Cletus* defunctis ante *Clementem*, solus *Clemens* superstes, solus etiam Episcopi nomen retinuit, tum quia inter adjutores Apostolorum solus ipse restabat, tum quia jam invaluerat distinctio Episcopi & Presbyteri. ita ut ceteris Ecclesie Romanae Presbyteris, qui cum solo *Clemente*, essent, nomen id non fuerit tributum.

(b) *Clement* ad *Corinth.* Epist. p. 57. Διὰ ταύτην ἐν τῇ αἰτίᾳ πείνωνσιν ἐιληφότες τέλει κατέστησαν τὸς ποσεισμένους καὶ μεταξὺ σπουδὴν δεδώκασιν, ὅπως εἰς κοίμην θῶσιν, διαδέξωνται ἑτέροις διδουκίμασιν οἱ ἀνδρες. καὶ λειτουργίαν αὐτῶν.

addeth

addeth of others ; and others (saith he) whom the *Apostles* constituted *Bishops*, from whom others might deduce their *traditions* and *offsprings* ; what is, if this be not, an *inexpugnable* convincement of our *Opposites* to prove *Episcopacy* to be of an *Apostolical* Ordination? Yet is not this all.

Clement is further represented unto us by the same learned Publisher, as one register'd and enroll'd by antiquity as Bishop of *Rome*, in the Catalogue of the same Bishops lineally descended from the *Apostles*, whether in the first ; second or third rank, it matters not ; and the doubt, such as it is, is solved in the Margent by our foresaid *Geneva* Professour : And for witnesses hereunto are cited *Optatus*, *Hierome*, *Ruffinus*, *Encherius* and *Photius*, set down expressly in the same Book, which our *Opposites* have objected against us ; which if you would not see, or seing not regard, all we shall say is, We are sorry for it : Yet after this our retorsion of their objected Authors upon themselves, we shall endeavour to give them further satisfaction from our selected and expresse suffrages of Antiquity for the truth of *Apostolicall* succession of *Episcopacy*.

XI. T H E S I S.

That other Primitive Fathers before Hierome did unanimously testifie an Apostolical right of Episcopacy.

(a) *Ireneus* adversus haereses, l. 3. c. 3. *Habemus annumerari eos qui ab Apostolis instituti sunt Episcopi in Ecclesiis, qui nihil tale docuerunt.* l. 4. c. 43. *Qui*

Nothing can be more manifest for the first three (a) *Ireneus* (b) *Tertullian*, and (c) *Origen*, to which we add (d) *Augustine*, do all professe themselves ready to deduce the succession of Bishops in the principal Sees from the dayes of the *Apostles*. Next they instance in some *Apostolical* Church,

cum successione Episcopatus Chrisma veritatis certum acceperunt. (b) *Tertull.* praescript. cap. 31. lib. 1. contra Marcion. cap. 5. *Romanae perinde & ceterae extant Ecclesiae, quae ab Apostolis in Episcopatum constitutos Apostolici seminis traduces habeant.* (c) *Origen* in Johau. de Episc. *Quod Dominus in Ecclesia ordinavit post Apostolos, quid in ea primum sortiri sunt locum.* (d) *August.* Epist. 42. *Radix Christiana societatis per sedes Apostolorum & successiones Episcoporum certa per orbem propagatione diffunditur.*

as namely from 7^a. the B^{op}. of Hierus. & Mark in Alexandria (c) What say our Opposites to this? a principal one (e) (Salma-
 sus by name) calleth this alleadgment of James a Bishop false and foolish: his reason was, because James was an Apostle, and therefore not to keep residence in one See. First, be it known, that whatsoever this James was, all Antiquity rendereth him unto us a Bishop of Hierusalem, (viz.) (f) Eusebius, (g) Epiphanius, Hierom, (h) Egesippus, (i) Chrysostom, and (k) Ambrose, the (l) Synod of Trullo: How then shall it become us but of yesterdaies birth, thus to pull reverend Antiquity by the beard, and give them the fool? Yet we may not restrain rational men from reasoning, and therefore we answer, that were it that 1^a. had been an Apostle, yet other Protestant Divines of the reformed Churches were no fools, as Dr. (m) Scultetus, (n) Zuinglius, and Mr. (o) Moulin each one can answer; that notwithstanding the proper functions of the Apostles, in visiting of Countries after Countries for conversion of people, and founding of Churches; yet whether enfeebled by age, or upon extraordinary occasions, they might fix themselves to one Province. But yet are we not constrained to this answer; but furthermore tell our Opposites that, (which hath been (p) judiciously proved at large) that this was not James that Apostle, but James the Brother of our Lord, and onely an Apostolical Disciple, which may satisfy
 quod Jacobus cognomento Justus Ecclesiam Hieros. post Apost. accepit, sic Hieron. de scriptis Ecclesie in Jacobo. (i) Chrysost. Hom. 23. in Act. 1. 15. Jacobus Episc. Ecclesia Hierosolymitana. (k) Ambros. in 1. Galat. Jacobus ab Apostolis Hierosol. constitutus est Episcopus. (l) Synod. 6. in Trullo can. 32. Ad stipulantes. cumvero hic est ille Jacobus, qui fixum Hierosolymis habuit domicilium velut Ordinarius Episcopus, quem Paulus primo & ultimo suo adventu invenit in urbe Apostolis fere omnibus totis Evangelizantibus, Gal. 1. Act. 21. (m) Scultetus observat in Tit. Jacobum ab Apostolis Hierosolymorum Episcopum ordinatum testantur patres quamplurimi. (n) Zuinglius tom. 2. de Eccles. fol. 48. Apostoli Apostolorum nomine deposuerunt, uni sedi affixi, sive senectute impediti, aut peregrinationibus afflicti; exemplum esto Jacobus minor Hierosol. Episcopus. (o) Moulin lib. de Vatribus cap. 10. Apostoli toti Ecclesie invigilabant in solidum & indivisum, aliquam tamen peculiarem provinciam quibusdam Apostolis fuisse assignatam discimus ex Sacra Scriptura, Gal. 2. 7. (p) Archiepiscopus Spalatensis, tomo quarto.

tisfic our Opposites, untill we come to speak of their objected *Timothy* and *Titus*, called Evangelists; As for *Mark*, if in the line of succession of Bishops of *Alexandria*, he only be taken exclusively, yet must the Ordinance of that See be necessarily held Apostolicall.

XII. THESIS.

That the Apostolicall Antiquity of Episcopacy is confessedly proved out of Ignatius.

Vedelius professor Genevensis Apol. pro Ignatio. cap. 1. Ignatius Apostolorum discipulus erat; quem nemo negabit fuisse virum sanctissimum, Ecclesia Antiochie Episcopum, et qui Christi veritatis Testimonium praeberit seivissimo mortis genere sub Trajano Imperatore.

Item Exercit. prima in Ep. ad Trall. cap. 4. § 4. Bellar. lib. 4. de

Vedelius that learned Divinity Professor in the Academy of Geneva, in his most elaborate work of Exercitationes upon the Epistles of Ignatius for vindicating his Doctrine from the false glosses of Bellarmine, Baronius and other Romish writers, is copious in manifesting the direct judgement of Ignatius in many notable points. Concerning Ignatius himself he rendereth him unto us a Disciple of the Apostles, a Bishop of Antioch, an holy man, and a faithful Minister of Christ. 2. Concerning the cause against Bellarmine, and others who will have Bishops the first under the Pope of Rome, as the Apostles were under Christ, this he confuteth out of Ignatius, who taught that Presbyters should be subject to Bishops, and Bishops to Christ. 3. Against Papists who proclaim the Pope to be Bishop of Bishops: he confesseth Ignatius holding the Bishop in every Church to be the next under Christ, and chief therein. 4. The distinction between Bishops and Presbyters, was in the dayes of the Apostles: and lastly professeth for himself and others, that if they had a Bi-

Pontifice c. 25. Quemadmodum Apostoli primi erant sub Christo, ita Episcopi primi sub Pontifice. Resp. Imo Episcopi non sunt primi sub Pontifice, sed sub Christo, nisi Bellarmino Ignatius mentiur, qui Episcopum nullam in Ecclesia habere supra se potestatem dicit hac ipsa Epistola. Et Epist. ad Smyrnenes. Οἱ λαῖκοι τοῖς Διακόνοις ὑποτασσέμεθα οἱ Διάκονοι τοῖς Ἱερεσὶν ὡς οἱ Πρεσβύτεροι τῷ Ἐπισκόπῳ, ὁ Ἐπίσκοπος τῷ Χριστῷ. Ib. c. 9. num. 8. Pontificii statuunt Papam ut Episcoporum Dominum: at Ignatii tempore maximus in Ecclesia erat Episcopus, post. Archiep. Item Exercit. 1. cap. 2. num. 4. Ignat. in Epist. ad Polycarp. Verba ejus monet Episcopum officii sui, ut agnoscat se tum demum aliorum Episcopum esse, quando ipse Episcoporum principi pareat: Talibus Episcopis & libenter paremus. Σοφισθέντες ἀπὸ πνεύματος.

shop

shop, such as was *Polycarpus* (a Disciple also of the Apostles) they as *Ignatius* required of the *Smyrnaeans*, would willingly, yea, necessarily obey him. So he. In this Maxime we behold two Disciples of the Apostles, *Ignatius* and *Polycarpus*; both Bishops distinctly from Presbyters and Governours: and this in the Apostles times. As well therefore may our Opposites deny themselves to have depended naturally from their own parents, as Bishops, originally from the Apostles. We are to pursue this yet a little further.

XIII. THESIS.

That Antiquity hath given us Rules of Resolution for the knowledge of any Apostolicall practice, which may serve in the case of Episcopacy.

THE rule given by Antiquity, was alwayes held Catholique throughout all Christian Churches of ancient times. St. *Austins* rule may be our first direction thus, (a) *whatsoever the Universall Church holdeth, and was not instituted by Councils, but alwayes kept, that must most rightly be judged to have been from Apostolicall Authority*: So he: which for our purpose is as much as Dr. *Sculetus* most judiciously and ingenuously confels'd, that if no Interim can be shewn between the Apostles times, and the dayes immediately succeeding, when there was no Episcopall Government over Presbyters in the Church, then must the same have proceeded immediately from the Apostles. We hold this most reasonable, even as if the Question were, what the practice is of the Country adjoyning unto us: Our next bordering neighbours to it, would be the most competent witnesses of their manners, such have been hitherto our proofes even from such Ancients, as either had seen the Apostles, or else from such as had been conversant with the immediate Disciples of the Apostles. Our Opposites not able to instance in the practice of any one Primitive Church to the contrary, onely object a community of names of Presbyters and Bishops, which shadow

(a) *August. de Baptism. contra Donatist. l. 4. Quod universa tenet Ecclesia, nec consiliis institutum, sed semper retentum est, non nisi Auctoritate Apostolica traditum rectissime creditur.*

will vanish, as soon as we shall give light by proofes of the Apostolicall Originall of Episcopacy in diverse *Theſes* following by expression, confession and Authorities.

XIV. THESIS.

That Protestant Divines of other Reform'd Churches, have held it most equall to be directed by the judgements of Ancients for proof of a practice Apostolical.

(a) *Calv Tract. Theol. Eccl. si. reform. a. 174*
Irenæo & Origeni negotium erat cum improbis nebulonibus, qui, dum proligio os errores præferrent in medium, eos sibi divinitus revelatos dēbant. Hujus mentis facilis erat Revelatio quod ad huc superstites erant multi, qui familiares Apostolorum discipuli fuerunt, quibus recens erat hujus doctrina me-

WE plead no other equity in this cause, then what *Calvin* held necessary against Anabaptisticall Revelations, arguing negatively in this manner, *These lyes* (saith he) *are easily confuted, because many were then living who had been conversant with the Disciples of the Apostles.* So he concerning Doctrines. How much more convincent must this Argument be, when our Question shall be of the practice of the Church in the dayes of the Apostles? even as is daily done by all Christian Churches, for proof of the practice of baptizing of Infants, against the same Anabaptisticall Faction; yea, why not also for the like Originall practice of Episcopacy, even by the confession of Protestant Divines of excellent judgement: (b) *Beza* must not be neglected, telling us, that he ought not to neglect the Ordinance of a higher degree of a Bishop above a Presbyter, because this was an ancient custome in the famous Church of Alexandria. So he. This is well, but he hath not quite told out his tale, which he doth elsewhere out of the words of (c) *Hierom*, saying namely, that in Alexandria, from Mark the Evangelist, one was elected by the Presbytery,

memoria, quam Apostoli tradiderunt (b) *Beza de Minist gradibus. Pro primatu Ordinis inter Presbyteros communicatio singulis pastoribus per vices Primatus dignitate, quod vitium fuit hunc ad unum equidem totius presbyterii iudicio delectum transferre, certe reprehendi nec possit, nec debet; cum præsertim versus mos sit i primam presbyterum deligendo in Alexandria Ecclesiâ celeberrimâ inde à Marco Evangelistâ h. e. vultus* (c) *Beza de Minist grad c. 23. Quod autem unus electus est qui ceteris præponeretur, in schismatis iactum est Reuelium, ne unus, qui quæ ad se Christum trahens Ecclesiam rumpere; nam & Alexandria à Marco Evangelistâ ad Hercl. usque et Dionysium Episcopos, Presbyteri unum semper à se electum in celsiore gradu collocatum Episcopum nominabant.*

and placed in a higher degree, whom they named Bishop, which was done for a remedy against Schisme. Be it then that touching this Series and order of Succession, as it was said of Saint Mark the Apostle, be it taken inclusively, or exclusively; it necessarily implyeth, that the Original of Episcopacy was in the dayes of the same Apostles. Master Moulin giveth us a lowder Accent, saying, that (d) he was never so hard faced as to censure these Bishops: Ignatius, Polycarpe, Augustine, Chrysostome, and other great lights of the Church, to have usurped an unlawfull function in the Church of Christ; So he: Alleadging among his ancients Polycarpe and Ignatius; the first of which, as all the learned know, lived in the dayes of the Apostles, and as antiquity it self teacheth, and consent of Protestant Divines of Remote Churches will afterwards grant, to have been in the dayes of Saint John the Evangelist, the Bishop of Smyrna. The other, viz. Ignatius, was also acquainted with those, who had been the Disciples of Christ. Besides, we have heard (e) Scultetus resolving, that James (not the Apostle) the Brother of our Lord, was Bishop of Hierusalem, from the plentiful testimonies of Antiquity it self. We will conclude with this our proof from the same Antiquity; but what? even that which (f) Bucer finds resolved upon (as he saith) before Hierom, let us take his own words. Divine Fathers more ancient than Hierom. Cyprian, Ireneus, Eusebius, and other Ecclesiastical Historians shew, That in the Apostles times there was one elected and ordained, who should have Episcopal function and superiority over Presbyters; so

(d) Moulin Ep. 3. ad Episc. Winton. Non sum adeo oris duri ut velim adversus illa veteris Ecclesie Lumina Ignatium, Polycarpum, Cyprianum, Augustinum, Chrysostomum, &c. ferre sententiam, ut adversus usurpatores munus illiciti: plus semper apud me porit veneranda Antiquitas, quam novella cuiusquam constitutio. See below. The like acknowledgment will Beza give

us hereafter. (e) Scultet. observat. in Titum. c. 8. sed ego de Jacobo dicam, non illo quidem Apostolo sed Salvatoris nostri fratre. (f) Bucer de Anim. cura et officio Pastor: Apud patres Hieronymo vetustiores clara habemus Testimonia, in precipuis Ecclesiis omnibus temporibus Apostolorum ita comparatum est, ut Presbyteris omnibus quidem officium Episcopale fuerit impostum. Interim tamen Apostolorum temporibus unus, de Presbyteris electus utque ordinatus est in officii ducem & quasi Antistitem, qui ceteris omnibus praeivit, & curam animarum, ministeriumque Episcopale praecipue & in summo gessit atque administravit, quod de Jacobo legis, Act. 15. ubi Lucas Jacobum describit ut Antistitem totius Ecclesiae omniumque Presbyterorum.

he, instancing in *Iames*, of whom we have spoken who was Bishop of *Hierusalem*.

XV. THESIS.

That Master Beza himself is challengeable to yeild unto Apostolical right of Episcopacy, from his own former confession.

* Vide Thesis
12.

Master *Beza* hath already * confessed concerning the famous Church of *Alexandria*, that from *Mark* the Evangelist, one was chosen to be placed in a degree above Presbyters, called Bishop, is according to the Testimony of *Hierom*. The Story hereof hath been of late published by Master *Selden*, the Ornament of our Nation, excellently conversant in ancient & exotick Learning, out of the Relation of *Eutychius*, that *Mark* the Ev. placed *Anianus* Patriarch or Bishop over Presbyters in the Church of *Alexandria*. In which book also, there is set down the full Catalogue of 18. Bishops successively unto *Dionysius*, that possessed the same See, which proveth as plainly an Episcopal and personal succession, by an Apostolical Constitution from *Anianus* to *Alexandria* in a lineal succession, as was the filiall and natural descent from *Adam* to *Thara*, which makes up eighteen Generations. What need then many words? the most *Theses* which have been premised, and almost all afterwards to be propounded, do declare the same by joynt accordance of Protestant Divines of reformed Churches, and suffrages of Antiquity. We hasten to our last proof; but are arrested in our way by our Opposites, to answer two objected Testimonies of Antiquity.

XVI. THESIS.

That the Testimonies of Nazianzen and Augustine are unworthily objected to the contrary.

Smeat. vindic.
et. pag. 88.

VVE are urged to reckon these two excellent Bishops, although in true Construction they have answered for themselves. *Nazianzen* (say our Opposites) mustering up the evils that had hapned unto him, reckoneth

ejection

ejection out of his Episcopacy, holding it a part of wisdom to avoid it, wishing that there were no *προεδρία* place of Presidentship, or *τυραννικὴ προνομία* or Tyrannicall Prerogative in the Church, but that they might be known only by vertue. We have alleadged *Nazianzen* according to the genuine sense; So they: But so as usually in an Heterogeneall sense to inferre a necessary abnegation of Episcopacy. They who seek ingenuously the genuine sense of Sentences in Authors must be *Janus*-like faced, looking *πρόσω καὶ ὀπίσω* backward and foreward, both which properties have been wanting to our opposites; first because before the words objected they lay before their eyes this saying of (a) *Nazianzen*, *there was a time when Episcopacy was had in great admiration, and desired of wise and prudent men*; and the second, as not considering that was then spoken only comparatively against the Tyrannicall Government of Bishops, which by all Protestant Bishops hath been condemned in the Popish Hierarchie; besides that this was but the breath of vexatious passion upon occasion of one *Maximus*, whom *Nazianzen* calleth a Cynicke and doggish Philosopher, because, whereas he himself had the Generall esteem in the Church of Christ to be, by way of excellence, called *θεῖος* & the Divine, notwithstanding he was vehemently persecuted by the same unworthy Prelate, and by his circumvention disturb'd out of his Bishopricke; and therefore sensible of that indignity, did utter the language of his hearts grief. But why did not our Opposites tell us, that after this storme there fell a calme, when the same godly Bishop was with generall applause received to his Bishopricke again; but especially we may complaine that they have by their silence smothered *Nazianzens* judgement concerning the cause it self, which is the right of Episcopacy, and which he esteemed the *most perfect kind of Government*; So he. And is not this as much as to have held it the best? Which he further declareth in his funerall Orations which he had of three famous Bishops, *Basil*, *Athanasius*, and *Cyprian*. *Augustine* writing to *Hierome* (b) saith, *that custom hath obtained, that Episcopacy should be higher then Presbytery, according to the honour and*

(a) *Nazianz,*
orat. 18.
Fuit tempus
quando cordati
& prudentes
virī Episcopatu
in admiratione
habuerunt
& desiderabant

(b) *Walo pag.*
355. usus, inquit
ebriuit, ut E-
piscopatus
Presbyterio ma-
jor sit secundum
honorum voca-
bula, Ergo usu
& consuetudine
Ecclesia prius
constitutum est
ut Episcopi ma-
jores essent
Presbyteris,
num ex re di-
stinctā vocabu-
lorum etiam in-
sequuta est di-
stinctio.

dignity

(c) *Smeat Vin-
dic.* pag. 87.

dignity of the words. Therefore (saith Walo) the distinction of Episcopacy and Presbytery was first constituted by the Church. So he; whose disciples our other Opposites have learned this lesson, saying, (c) If *Augustine* had known the majority of Bishops above Presbyters, to have been of Divine or Apostolicall institution, he might have said so much; nay he would have said as much. And we answer, if any of our Opposites had regarded to search the judgement of *Augustine*, they would not have said thus much, because it is evident that *Augustine* did say as much as they require, he should have said, as hath been shewn; saying of himself and other Bishops, thus; we succeed the Apostles in the same Power, and that Christ instituted Bishops when he ordained his Apostles: That we * repeate not his condemning Aërius (as *Epiphanius* did) for denying Episcopacy to have been an institution Apostolicall; and now whether our Reader think it more reasonable to yeeld to the supposition of what *Augustine* would have done, or the manifestation what he did, we permit to his judgement. This obstacle thus removed, we fall now upon the last proof.

* See above.

Our last proof, that Episcopacy is of Apostolicall right & according to the word of God, even from the Word of God it self.

To this purpose, two places of Scripture are especially to be alleadged: The Epistles of *Paul* to *Timothy* and *Titus*, and the Epistles of *St. John* in the Revelation to the seven Churches in *Asia*, which are to be discussed according to our former Method, by the consonant Testimonies of ancient Fathers; and consent of Protestant Divines of generall esteem and approbation.

XII. THESIS.

That Timothy and Titus both had a Prelacy over Presbyters, notwithstanding the objection of the community of Names of Bishops and Presbyters, is sufficiently confessed by Protestant Divines of Remote Churches.

Here can none be held a more sufficient witness with our Opposites, then he who hath professedly pleaded this cause

cause in their behalfe, & notwithstanding freely, & deerly granteth : that (a) Timothy and Titus were indeed Governours over their Provinces and places, where the Apostle had appointed them, and that they had over the Presbyters a kind of Apostolical authority, which he in his own judgement calleth extraordinary, and we take him at his own words; in granting that it was some way an *Authoritative* Prelacy, and for the distinction of extraordinary, it will by and by receive an ordinary, but a true answer: yet we do not so much presse his confession, as we may do his Reasons thereof, deducted from the Texts themselves, concerning their Prelaticall power of ordering matters that were amisse. Tit. 1. 5. of receiving Accusation against Presbyters, 1 Tim. 5. 19. and the like.

But our other Opposites will needs pose us, requiring us to answer their first Objection, videl. † That the Bishops, whose pedigree was derived from the Apostles, were no other then Presbyters; then this is proved, say they, by two instances; the first is, The identity of their names, which (quoth they) is a proof of no small consequence, we answer, yea, rather of none at all: Else was Master Beza but of small judgement, when speaking of the Apostolical Age, he confessed, (b) that the Presbytery had then a President over them, yea, when the community of names. So he; of Presbyters and B^{is} remained among them; accordingly as (c) Dr Reynolds hath said that the Presbytery had then one, who was president over them, when as yet the names of Bishop and Presbyter were the same; who furthermore concerning the time of distinguishing the name of Bishop and Presbyter, whither sooner or later, here or there, he saith. The name of Bishop was afterwards appropriated by the usual language of the Fathers of the Church, to him that had the Presidentship over the Elders. So he; Hereby granting that the Presidentship by Bishops was of force before the title and name was appropriated and allotted unto them. If our Opposites had acquainted themselves with these learned authors, they would have spared their pains in oppugning Episcopacy. How much more if they had consulted with Gods own Oracle in his word, wherein we find (which formerly

(a) Walol lib. de Episc. per totum cap. primum extraordinaria missione & functione p. 70. sic alii discipuli Christi & Apostolorum ejus &c. p. 229 Titum Crete insula preestit Paulus, qui non singulari in aliquâ Croitate Episcopus fuit, sed totam illam provinciam ad tempus procuraret. Tales fuerunt Apostolorum auditores & discipuli, quique primicorum successores. † smeth.
(b) Beza de Minist. grad. cap. 22. Habuit jam tum Presbyterium suum aliquem presbyterum, etiam Presbyterorum manente communis appellati-
one.
(c) Doctor Reynolds his contē once with Harr. c. 3. divis. 3.

formerly we pointed at) that Saint *Peter* intituled himself a *Co-presbyter*. 1. *Pet.* 5. & 1. Saint *John* himself a *Presbyter*. 1. *John* 1. And Saint *Paul* himself thrice (he could then stoop no lower) a *Deacon*. *Col.* 1.23. & 25. 2 *Cor.* 3. & 6. Yet notwithstanding all these inferiour appellations they held still the Authority of their Apostleship ; we end this point in hope that our Opposites will take out this lesson, which *Calvin* learnt from the Divine Text in the Epistle of *Titus* ; what's that ? Even our full conclusion in this cause.

(d) *Calvinus* in *Titum* 15. *Dis-*
cimus ex hoc lo-
co non eam su-
isse aequalitatem
inter Ministros,
quia unus ali-
quis auctoritate
præfesset.

† *Smeſſym. vin-*
dicat pag. 115.

(a) *Luther* tom.
1. fol 309 *Re-*
solutiones ejus

super propoſiti-
ones Lypſiæ di-
ſputat. conſolu.

12. *Probo quam-*
libet civitatem
habere debere

Episcopum pro-
prium jure di-
vine, quod ex

Paulo ad Titum
ostendo dicente,

(Hujus rei gra-
tia reliqui te
Creta, ut qua

desunt corrigas,
& constituas

Presbyteros per civitates, sicut disposui tibi) Hos autem *Presbyteros* fuisse *Episcopos* *Hieron,*
& *textus sequens ostendit dicens, Oportet Episcopum irreprehensibilem esse, &c. B. Augustin.* in
Epist. ad Hieron. Epiſt. deſcripturus rationem reddit & dicit. Erat enim Civitas quasi diceret,
non erat simplex Presbyter, sed Epiſc. de quo loquor, quia erat civitas cui præerat.

(d) We learn from hence, that there was not then an equality (saith he) among the Ministers of the Church ; but that one was with Authority placed over others. Their second convincing objection would be discuss'd

XVIII. THESIS.

That Timothy and Titus have had a Prelacy, as Bishops over the Presbyters in the Apostles times : notwithstanding the objection that they were called Evangelists, according to consent of Protestants of reform'd Churches.

IN the next place we are to examine the second, and only other objection, which our Opposites enforce in this case, to wit, † that *Timothy and Titus, with all other such Disciples of the Apostles, the assistants and immediate successors, did take care of the Churches, not as properly Bishops, but as Evangelists, who had no settled residence in any of the Churches :* So they, but are encountred with other Protestant Divines of remote Churches in good number. For (a) *Luther* among his other Resolutions inserted this : *That Episcopacy was of divine Right,* grounding his judgement upon the Text, specifying *Titus* his Government in *Crete*, as being consonant to the judgement of *Augustine*.

2. Their learned (b) Scultetus sheweth, that at this time, they were not exercis'd in assisting the Apostles for collecting of Churches as Evangelists, but for Governing of them that had been collected, as the generall precepts given by the Apostles (saith he) do prove thereby to become the examples & Types for the successors to follow: and thereupon he concludeth them to have been the same, who otherwise were called Evangelists for preaching the Gospel, although by their superintendency Bishops. To the same purpose (c) Master Moulin will have it known, that whatsoever Timothy and Titus had, whether as Bishop or Evangelist, it was such as had a continual succession in the Church, which is as others confesse, as James had in Jerusalem, and Marke in Alexandria, which was Episcopall. Titus (saith (d) Tossanus) after his peregrinations with Paul, was appointed Bishop of Cretet, and before these (e) Zuinglius confess'd, that Tim. at that very time, when Paul advis'd him to pursue the work of an Evangelist. 2 Tim. 4. was then Bishop in some place or other, by all consequence.

(f) Dr. Gerhard a late famous Theological Author is copious in this Argument: who in the same sheweth that the word Evangelist, given to Timothy when Paul wrote unto him, was taken in a generall acceptation, and not as properly belonging to him, as he had been an Assistant, even as Luther

(b) Scultetus in Titum cap. 8. pa. 10. At Paulus Ephesi et in Creta aliquandiu docuerat, i. deo Titum & Timotheum in Creta jubet manere non utique ut Evangelistas sed Ecclesia gubernatores. Id quod etiam Epistola ad utrumque scripta evincunt: In his enim non Ecclesia colligenda, que erat Evangelistarum sed collecta gubernanda, qua est Episcoporum, rationem, illis prescribit; suntque precepta omnia ita confirmata, ut

non speciatim ad Timotheum vel Titum, sed generatim ad omnes Episcopos referantur. Ideoque ad Temporariam Evangelistarum potestatem minime quadrent (c) Moulin in Epist. 3. ad Episc. Winton. Quomodo appellaveris Titum, Timotheum & Marcum, seu Episcopos sive Evangelistas? constat eos habuisse successores Episcopos haredes illius preminencia (d) Paulus Tossanus index in Sacra Bib. Titus comes Peregrinationum Pauli, postea Cretensem Episcopus (e) Zuinglius tom. 2. fol. 45. Idem Episcopi & Evangelista nomen; nam Paulus, 2 Tim. 4. [Tu vigila, opus Evangelista perage: ministerium tuum probatum reddito] aliquo in loco tunc temporis fuit Episcopus, cum hac scriberet Apostolus, Ergo constat idem fuisse Officium utriusque. (f) Gerhard, tom. 6. De Minister. Ecclesiast. num. 227. 2 Tim. 4. Fac quæ Evangelistæ. Hac vox hoc in loco generaliter sumitur, non specialiter pro quodam Doctorum ordine, quo Timotheus constitutus fuit Ecclesiæ Ephesinæ Episcopus, nec ulterius Paulum comitatus. Sicut etiam Lutherus reddidit specialiter [dicti Evangelistæ erant Apostolorum σὺν ἐργοῖς καὶ συνδιεσπέροις, à quibus in partem muneris Apostolici alii ad diversa loca ab illis mittebantur. In illorum Evangelistarum numero censendi sunt Timotheus et Titus. Timotheum Lystra assumpsit Paulus Act. 16. postea misit in Macedonia. Act. 19. 22. & ad 1 Cor. 4. 17. Ad Phil. 2. 19. Ad Thes. 1. 6. 3. Tandem vero Ephesinæ Ecclesiæ Episcopus. 1 Tim. 3. 15. Titum σὺν ἑσπέρῳ 2 Cor. 8. 23. cum misit ad Corinth. 2 Cor. 5. 6. 12. 18. Assumpsit secum Hierosol. Gal. 2. 1. Misit in Damasciam. 2 Tim. 4. 10. Tandem Cretensem Ecclesiarum constituit Episcopum Tit. 1. 5.

(saith he) understood it. Besides he sheweth out of Scripture exactly the severall Stations, which *Timothy* had with Saint *Paul* in exercising his office, before that time that he was placed Bishop in *Ephesus*.

We forbear the full allegation of the like Authours cited by others, that we may hearken to our English Doctour *Reynolds*, nothing inferiour to any of the rest even in the opinion of our Opposites themselves, telling us of that very time when *Paul* assembled the Ministry at *Miletum*, *Act.* 20. 28.

(g) *One was chosen as chief in the Church of Ephesus to guide it, the same whom afterwards the Fathers of the Primitive Church called Bishop.* So he. And for confirmation hereof, sheweth that which must indeed be impregnable, to wit, *A lineall succession of 27. Bishops* (as hath been proved) from *Timothy* in the Church of *Ephesus*: and for surplusage to all this we answer, to the objected reasons propounded for *Timothy's* non-residence in *Ephesus*, by that qualification, which (h) *Calvin* hath done in like cases, namely, that *Pastours* are not so strictly tied to their Glebe or charge, as that they may not help other Churches upon necessary occasions. As for the objected terme of *Evangelists*, we moreover answer from Scripture, where we find *Philip* preaching the word of God in Samaria. *Act.* 8. 5. Called an *Evangelist*, *Act.* 21. 8. And yet was one of the seven, meaning *Deacons*, *Act.* 6. 5. Our Quære is, why *Timothy* might not as well be called an *Evangelist* for preaching the word, being a *Bishop*, as *Philip* was, for the same cause, named an *Evangelist*, being a *Deacon*. We think all this should be satisfactory, although no more were said: But more we have.

XIX. THESIS.

That Antiquity taught an Episcopacy both in Timothy and Titus.

(a) *Walo, alias Salmas. lib. de Episc. pag. 219.* Titum Grete insula prefecit Paulus, qui non singulari in aliqua civitate Episcopus fuit, sed totam illam provinciam ad tempus procuraret. Tales fuerunt Apostolorum Auditores & discipuli, quicunque primi eorum successores existerent.

(a) That Chrylostome, Epiphaneus, Theophylact, Theodoret, and other Greek Commentatours have collected out of the words of Paul, that Titus was verily Bishop of Creete, and that there could not be divers Bishops in one City, which is our present defence, and agreeth as well to Timothy as to Titus. (b) Hierome hath recorded both Timothy and Titus Bishops, the one of Ephesus, and the other of Creete, to whom (c) Ambrose, (d) Primasius, (e) Gregory the great, do consent: Luther also bringeth in Augustine into the said Chorus. We hasten to our last Act.

(b) Hieron. de Eccles. script. Ephesiorum Episcopus à Paulo ordinatus.

Our second ground out of Scripture to prove a Prelacy over Presbyters, to be according to the word of God is, Rev. c. 2. 3.

(c) Ambros. in presat. ad Timoth. c. 3. Hunc creatum Episcopum.

In the Book of Revelation, Christ by his Angel (properly so called) commandeth John to write unto the seven Churches in Asia, vers. 1. Telling him mystically of seven golden candlesticks, vers. 13. and of seven starres, vers. 16. and afterwards expoundeth their meanings; seven starres to signifie seven Angels of the seven Churches; and seven candlesticks, to betoken the seven Churches, vers. 20. By and by, descending to particulars, he directeth his severall Epistles to the severall seven Angels of the seven Churches, beginning at the Church of Ephesus, saying, Write to the Angel of the Church of Ephesus, and so of the rest. These are our Texts, which we are, in discussing these our differences, to insist upon.

(d) Greg. Pap. de Curat. Past. part. 2. c. 11. (e) Primasius in 1. Tim.

The State of the Question.

We readily grant, that whatsoever matter was written to these Angels concerning either themselves or others, were by them to be communicated severally to the Churches, and all the faithfull as they were interested therein, according to that Epiphonema, severally applied in every Epistle thus; [He that hath an ear to hear, let him hear] But the onely question is, whether each of these Angels of the Churches were singular persons, having a Prelacy over other Pastors and Clergy, or no? Our opposites say nay, we yea. The odds is ex Diametro.

We are therefore according to true method: first, to disprove their negative, and after to evince our affirmation; But, in the first place, be it known that our Opposites in their negatives are distracted into three Opinions. One sort, by the word *Angel*, will have understood *the whole Church collectively*, as well Laity as Clergy. Not so, say the second Opinators, but by *Angel* is *collectively* meant onely *the Order or Colledge of Pastours or Presbyters*. After these the Novelists, its neither so nor so; but by *Angel* is meant one individual Pastour, *without relation* to any other, newly called an *Independent*, whereas our tenet is, by *Angel*, to understand one individual Ecclesiastical person, having a Prelacy above the rest.

XX. THESIS.

That our Opposites first Exposition, which interpreteth the Angel to mean the whole Church and congregation, is notably extravagant.

(a) *Lib. 3. de Episc. pag 183. Sit ergo hoc fixum, per Angelos nihil aliud voluisse Johannem designari, nisi ipsas Ecclesias.*

Although (a) *Walo Messalinus*, the grand Adversary to Episcopacy, be very peremptory for this exposition, yet will it altogether appear groundlesse. But first we are to hearken unto his glosse. *Let it be held a firm and fixt truth, (saith he) that by the name of Angels are not signified any that had Presidency over others, but the whole congregation and Churches.* So he; Pythagorically upon his own word, as we see: whereunto we may rather answer, Let it be held firmly and fixtly, that this glosse upon the Text is evidently confuted by the context, which standeth thus, *cap. 1. and 20. The Angels are called Starres, and the Churches Candlesticks*, so that he must turn Starres into Candlesticks, before that he can make the Angel to signifie the whole Congregation. Beside *cap. 2. 1.* the command to *John* is, *Write to the Angel of the Church of Ephesus*, where if by *Angel* must be understood the Church, then were it as much as to have been said, *Write unto the Church of the Church of Ephesus.* But we know the Spirit of wisdom could not write unwisely.

XXI. THESIS.

XXI. THESIS.

That our Opposites second Exposition of the word Angel, to signify only the Order and Colledge of Presbyters, is erroneous, notwithstanding the Arguments of our Opposites to the contrary.

The Answer to their first Argument.

THis indeed is the common exposition of our oppositer, whereunto our objectours adhere, upon, as they call them *firme Arguments*, as first; *Our first Argument*, say they is drawn from the Epistle to the Church of Thyatira, where after it was said to the *Angell* [I have something against thee] in the singular number, cap. 2. 20. It is after added in the plural, vers. 24. [But I say to you, and to the rest] But what of this? *This sheweth* (say they) *the word Angell to be collective*, to signify a multitude of Pastours. We answer, if so, then was *Beza* but dim-sighted, who paraphras'd upon these words thus [unto you] *that is* (saith he) *unto the Angell as President, and unto Collegues, as unto the Assembly* (meaning of Presbyters) *and to the rest, that is, to the whole flock.* So he. Where we see that the Angell was as individuall and singular, as either *Thee, or Thy*: And is it possible our Opposites should be ignorant what an Apostrophe is? And that there is no figure of speech more familiar and usuall among men, then it is? As when a Lord writing to his chief Steward of matters belonging to him and other Officers under him, and the whole Family: *Be thou circumspect in managing my affaires*, and afterward as well unto him, as others, *but see that you and the rest keep at home*, as much as may be, because of the danger of the Pestilence which now rageth on all sides.

Answer to the second Argument.

Our second Argument (say they) *is drawn from the Phrases* *Smeēt. vindicā* even in this very book of Revelations, wherein it is usual to ex- cation, *press a company under a singular person, as the civil State of Rome*

Rome called a *Beast with ten heads*, which proveth that the *Angell* might be taken collectively. Is this all! Master Meade (say they) one better skil'd in the meaning of the Revelation, than our adversary, said, that the word *Angell* is commonly [if not alwayes] in the Revelation taken collectively. So they. This saying have I diligently sought after, but it fled from me: But yet I shall be content to be satisfied of Mr. Meade his meaning from his other sayings more obvious unto me, to shew, that he hath not been rightly understood by these objectours. For *Collectively*, properly taken, is a word comprehending a multitude without distinction of persons, as Christ in his Lamentation said, [*O Hierusalem, how oft would I have gathered thy Children, but thou wouldst not*] where the words singular *Thou*, and *Thy*, do here comprehend all the Citizens of *Hierusalem* without distinction. Had Master Meade this collective sense? He sheweth the flat contrary, *Apoc. 9. 14.* [four Angells] *These four* (saith he) *were put for Nations, which they were thought to Govern.* So then, they did represent Nations, as notwithstanding to be distinctly their four Governours. Next upon *Revel. 14 6.* [I saw another Angell flying] *We are to call to mind* (saith he) *that which before was cap. 7. shewed: that the Angells of like Visions do represent them, of whom they have Government wheresoever.* And again upon vers. 7. *The flying Angell is ruler, not onely of men, but also of a more eminent ranke.* So he. If that our Objectours had (according to Master Meade's direction) but cal'd to minde his own explanations, they might have easily perceived he said no more, then as if we may grant that under the word *Angell*, to whom the Epistle is in speciall directed, are implied all those who are concern'd therein. But how? Not by alteration of his person, but by communion of interest, for which cause Master Beza acknowledged him the President over others, even as many other Protestant Divines are ready to do, and that as exactly as either we can desire, or our Opposites mislike, when we come to discharge the affirmative point.

Two Answers we wish our Opposites to take into their second

cond thoughts; One, as they have presented him by way of comparifon, as *better skill'd* in the Book of the Revelation then his adverfary: the other, as he is to be fingly refpected, and in his own worthineffe. To the firft we fay, that comparifon might well have been forborne, which now provoketh us to another comparifon, between him and one as dear to our Oppofites as any other, whom they know to have been as converfant in the Book of the Revelation altogether, wherein he, notwithstanding, after the fecond and third Chapters, hath been fo far from the collective interpretation of the word Angel, that he hath not any where, as we can find, fet it down as comprehending any Multitude, nay in many places he expreffeth by name the individual perfons themfelves, or fome *Individuum Vagum* fignified thereby, fome fingular notable one.

The confideration of Mafter Meade his worthineffe and judgement touching Epifcopacy, would be had the rather, becaufe we have read the Tranflation of his Book authoriz'd in this manner, *It is Ordered by the Committee of the Commons Houfe in Parliament, that the Book entituled, The Key of the Revelation, be printed.* So they. Which Key doth unlock unto us his judgement in behalf of Epifcopacy, to be fo fully according to the word of God, that part. 1. c. 4. v. 67. p. 35. *The four and twenty Elders* (faith he) *compaffe next about the throne, which represent the Bifhops and Prelates of the Churches, and do answer both in place and order to the Levites and Priests in the Camps of Israel, &c.* Thus Mafter Meade, fo commended by our Oppofites themfelves, who if they fhall approve his Key in this point, it is well, we in imparting thus much unto them have but done our duty.

The third Argument.

Our third Argument, fay they, is taken from the word Angel, as it is a common name to all Minifters and Meflengers, and furely if Chrift had intended to point out any individuall

*Smeff. vindic.
pag. 143.*

perfon, he would have ufed fome diftinguifhing name, as to have called him *President, Rector, Superintendent.* So they.

As

(a) Calvin institut. l. 3. c. 3. S. 5, *De voce hac Apostoli, et si ex verbi Etym. ritè sic possunt vocari omnes verbi Ministri, quoniam à Domino mittuntur nuntii; sed tamen quia magni reser- certam habere de eorum missione notitiam, qui rem inauditam afferrent, duodecim illos peculiari hoc titulo ante omnes insigniri oportuit.*

As if by this their *surely* they would assure us it is a Truth, if we shall take their own word for it, contrary to the judgement of all the Learned, who have every where taught that ever since Angelical Spirits were revealed to the world, the word Angel, spoken in the better part, hath been used to expresse the dignity of their Office, and accordingly of the Ministers of God whensoever it is applyed unto them: Otherwise our Opposites, I think, would have gratified us with the allegation of some one Author that ever fancied the contrary, whom notwithstanding we shall endeavour to satisfy by a parallel in the word *Apostles* (signifying Messengers) whereof Mr. Calvin, (a) *This word* (saith he) *according to its Etymon agreeth to any Minister of Christ, yet was it entituled upon the twelve Apostles, because they were the immediate Embassadors of Christ.* So he. And yet we presume that our Opposites would not, because of the Community thereof, call either every Minister of Christ sent to preach the Gospel, an Apostle; or every Cobler sent on a message, an Angel.

Their fourth Argument.

* Smeat. vind. pag. 146.

Our fourth Argument, say they, standeth thus; * Our Saviour saith, that the seven Candlesticks are the seven Churches, but he saith not likewise that the seven Starres are the seven Angels, but in mentioning Angels, omitteth the word seven, which is not done without a Mystery; to wit, that the Angels do not signifie seven individual Pastours. So they. Whose Tenents are two; First, that the ommission of the word seven argueth a Mystery; Secondly, that the Mystery signified thereby is this, *that the word Angel is not individually, but collectively taken.* We cannot but deny both, and so will any even with wonderment at the Objectours boldnesse in uttering such their conceptions: for first to call that a Mystery, which by all Grammar learning is in every Language most common, by that which the Grecians call *ἡ κοινὴ λέξις*, that is a word not expressed following upon course in the understanding of any rational Reader. As for example: If any one of our Opposites writing to any of his Servants to bring him his two Horses, the

the black Horse and the white, omitting in the second place the word Horse, which word doth follow in course of common understanding; yet his man should bring only the black, but not the white, might his excuse have been, It was a Mystery?

Secondly, were it that a Mystery should be imagined therein, yet that denial of the word Angel, to be an individual person in the Text, contradicted the Context. The Context standeth thus, *cap. 1. 26.* The Starres are said to be the seven Angels of the Churches, & *cap. 2. & 3.* The same Angels being reckoned, prove accordingly to be seven. In the Context we have *Numerum numerantem*, in the Text *Numerum numeratum*, that that which maketh up a number, should be said not to refer unto a number, which was before express'd by Christ. He that hath a perfect natural hand, is said to have individually every finger, although he reckon them not to be five.

Their last argument answered.

This Argument (say they) *is taken from Christs denunciation against the Angel of the Church of Ephesus, to remove his Candlestick out of its place, if he did not repent: where by Candlestick is meant the Church or Congregation; But if there by Angel were signified one individual person, then the congregation and people should be punished for the offence of that one Pastour. So they. Who would not have thus argued, if they had considered; that by thus oppugning our Exposition, they have as utterly undermin'd and overthrown their own. As for example, their tenent hath been; that by the word Angel is signified the Order and Colledge of Pastours, in the Church of Ephesus. Now then (to return their own engine upon them) if the Candlestick, signifying the Church, should be removed out of its place, except those Pastours should repent, then should the people and congregation be punished for the fault of those Pastours. Therefore all the odds that is between both these consequences, is no more than this, viz. the punishing of people for the fault of the Pastour:*

and for the faults of the Pastours, in extremity equally, unequally in both; whereas they should have labour'd to solve the doubt by some commodious, and congruous interpretation.

Whether thus, if by Candlestick be to be understood the people: then by people to conceive such of whom the Prophet spake *like people like Pastour*, so that the irrepentant people adhering to the unpenitent Pastor, may justly be involv'd in the same punishment. Secondly, or thus, by taking the word Candlestick to signifie the Pastor himself, for the Ministers of the Gospel are so called, *Mat. 5. 15* And that the same word should be diversly taken in the same sentence, cannot be strange to him who is not a stranger to Scripture. As where it is said, *He that shall save his life*, (viz. Mortall) *shall loose his life*; to wit, the *Eternal*: And again, *2. Cor. 5. 21*. Of Christ, *He that knew no sin*, (properly taken) *was made for us sin*, that is, a sacrifice for sin, or else (not to seek further) by distinguishing of the word *place*, as here betokening mans estate and condition with relation to others, in which sense might the Church of *Ephesus*, be removed by altering the relation to that one Pastor, both by not acknowledging him their Bishop, and by withholding maintenance.

(a) *Brightman*
in *Apoc. p. 11.*
Ephesus evasit
nobilior propter
Pauli operam
triennalem in
eâ Aët. 19. 10.
et 20. 31. Di-
vinam ad popu-
lum Scriptam
Epist. datum iis
Timotheum pa-
storem ac feli-
cissimam Jo-
hannis Apost.
per tot annos
irrigationem.

XXII. THESIS.

That our Opposites third Exposition of the word Angel, to signifie one onely Pastor in the Church of Ephesus, is extremely new and naught.

THIS mis-begotten brat, namely an Exposition, which before these dayes of distraction never saw print, we might think should by and by vanish with its own novelty: How much more for the safety thereof, which we are rather to enquire after, seeming to us to be very transparent. For the reasons, which these our Opposites might have read in (a) Mr. *Brightman*, viz. *The City of Ephesus was more ennobled of all other, by Pauls Triennial la-*
bours

hour therein: Next, by the divine Epistle written unto the people there, as also by that Timothy was ordained their Pastor: and besides, for John's laborious watering thereof for so many years together. So he. But how successfull were these then? this was told us in the Acts of the Apostles, concerning the Church of Ephesus: whereof it is said, so mightily grew the word of God, and prevailed. *Act. 19. 20.* Now that after Paul's long residence, after Timothy's Pastorship, and after Saint John's watering of that Church, and so long a time; and that with so admirable success, and yet here but one onely Pastor among them. Is this credible? What saith the Scripture? *The Harvest indeed is great, but the labourers are few.* But here in the mightily great Harvest, the labourers are fewer then few. We ought not to be blamed for meddling with such trifles in earnest, but that our study hath been to weed out even the least scruples, now that we are to expedite a matter of highest importance, which is our proof of Episcopacy from the word of God: and to that purpose from confutation of the negative part held by our Opposites, we passe to the proofs and confirmations of our affirmative.

XXIII. THESIS.

That by the word Angel of Ephesus, to signifie a singular and individual Pastor having a Prelacy over Presbyters, is proved by a large consent of Protestant Divines without exception judicious and ingenuous.

THE Divines, which we shall produce shall be those, whom our Opposites themselves cannot call Partialists in behalf of Bishops, whether they be of remote Churches, or as it were domestiques in our own Country. Of the first kind, we alleadge the last chief Pastor of the Church of Geneva (a) Master Deodate, who is to be cited out of his Book lately authoriz'd to be publish'd, by Order of the House of Commons this Parliament. The Text in the Revelations is, *Write to the Angel of the Church of Ephesus: His* (a) Master Deodate his notes upon the Apoc. 2. 1.
 G 2 paraphrase

(b) *Beza* in Apoc. 2. 1. *Angelus quod dicitur, quem oportet admoneri & per eum Collegas, totamque adeo Ecclesiam.*

(c) *Bullinger* in Apoc. cap. 2. *concordia septima. Nemo autem existimet hanc Epistolam uniuscriptam Angelo, i. e. Episcopo vel pastori, nihil ad Ecclesiam pertinere. Nam sub finem Epistola Epiphonema adijcitur. Qui habet aurem audiat quid Scripura dicat Ecclesiis. Nominatur ergo pastor, sed non excluduntur ovicula; Interim vero Angelo inscribitur, ut admonerentur Pastores, in ipsis esse per multum sicut qualis sit Ecclesia.*

(d) *Marlorat* in Apoc. 1. 12. *Quamvis quidam tam in Clero, quam in populo corrigenda essent, non tamen populum, sed Clerum aggreditur: nec quemlibet de Clero nominatim principem Cleri, utique Episcopum. (c) Gualther. Hom. 9. in Apoc. 8. Angelo, id est, Episcopo Smyrnenſi, atque adeo toti Ecclesia; constat ex Historiis Polycarpum fuisse hunc Angelum. (f) Gaspar Sib. in Apoc. p. 185. de uno singulari Angelo, quæ sententia mihi magis arridet. (g) Piscator in eandem Apoc. [Angelo] id est, Episcopo, nec non ipsi Ecclesia. (h) Parau [Angelo Ephesinæ Ecclesiæ] sic vocat pastorem ejus, eadem appellatione Christus aliarum Ecclesiarum Episcopos dignatur.*

paraphrase thus. That is, saith he, to the Pastor or Bishop; under whose person ought to be understood the whole Church. The Church to be implied or understood, and the Pastor or Bishop, under whose person, which, because person can be but one, according to the *Etymon* of the word Angel, *Persona quasi per se una*: Or as it is defin'd in Philosophy. *A person is an individual intellectual Nature*; yet so in this place as he being to acquaint all with the contents of this Epistle, all were understood to be concern'd in him, as all the other following witnesses will acknowledge. Before him in the same Church of Geneva was *Theodore* (b) *Beza*, by *Angel* (saith he) is meant the President, who was admonish'd and his Collegues with him. So he.

(c) *Bullinger*, although he, as others affirm, that the Epistle concerneth as well People as Pastors, yet doth he consent unto us, that, *the Epistle was inscribed to one, by whom the Pastors and people might be enformed*: As punctually and pertinently

(d) *Marlorat*, some things (saith he) were to be corrected as well in the people as in the Clergy; yet doth not John address himself unto the people nor yet to the Clergy, but to the chief of them, which is the Bishop, and that not without good reason. So he. Of our chief (e) *Gualther* held the same opinion

with further evidence of these other words. [Unto the Angel of the Church of *Smyrna* write] that is, saith he, *To the Bishop thereof, as Histories do manifest.* (f) *Gaspar Sibilius*, having compared the divers Expositions, confess'd, saying, *This, as spoken but of one Angel, pleaseth me better.* (g) *Piscator* briefly and consonantly to the *Angel*, that is, *to the Bishop and to the Church*: namely Bishop expressly, and Church consequently, because of matters of concernment to them also. (h) *Parau* doubteth not to make his explanation as generally to be observ'd in these Epistles. *It is the word of Christ*

(saith

(saith he) that that, which is meant to the Church, should be inscribed to the Bishop of the place, or Church. (i) Aretius is of no lesse esteem then the former, and as punctuall altogether, by Angel interpreting a speciall one Minister, and Disciple of John; by whom the writing might be commended to the whole Church. (k) Peter Martyr used to be reckoned among the first Worthies. John (saith he) was commanded to write to the Angels, who were the Bishops of the Churches. But what do we multiply remote Authors, when one of their Doctors may satisfy us both for the generall, and for himself? (l) All the most learned Interpreters, (saith Dr. Scultetus) by Angels expound the Bishops of the Churches, nor can it be otherwise Interpreted without violence to the Text. So he. After our so long peregrination in remote Churches, it is time to haste home, to try what our own English Divines have judged of this matter; and lest now we be too numerous, we shall single out three, who will be held singular in the estimation of our Opposites themselves, (m) Dr. Reynolds. Although in the Church of Ephesus, saith he, there were sundry Elders and Pastors to guid it, yet, among these sundry, was there one Chief, whom our Saviour calleth the Angel of the Church. Apoc. 2. So he. His words need no Paraphrase. (n) Dr. Fulke is one of them whom our Opposites have cited for their part, who, if he speak directly against them, they may not be offended with us. The Epistle to Pergamus, saith he, was directed to the Bishop thereof. We have reserved Master Cartwright to the last. that his Testimony may be more lasting in the memory of our Opposites, as from one who useth to be most gratefull unto them. The letters written to the Churches, saith he, were therefore directed to the Angel, because he is the meekest man by office, by whom the Church may understand the tenor of the letter. So he, and so they. Although this Cloud of witnesses thus raining down abundance of Testimonies, for proof of an Apostolicall originall of Episcopacy, may justly be held so convincing, that nothing but selfness in any party can oppose any thing against it, yet shall we furthermore fortify their proofes, desiring that this one thing may be observed, (to wit) the rea-

(i) Aretius
[Angelo] id est
Ministro Ec-
clesiæ per quem
ad totum cœtum
res proferantur.
(k) P. Martyr
cōment, in pri-
mam Corinth.
11. Johannes
jubetur scribere
ad Angelos Ec-
clesiarum, qui e-
rant illarum E-
piscopi.
(l) Scultetus
observat in
Tit. Doctissimi
quique interpre-
tes per septem
Ecclesiarum
Angelos inter-
pretantur sep-
tem Ecclesiarum
Episcopos, ne-
que enim aliter
possunt, nisi
facere textui
velint.
(m) Dr. Rey-
nolds in his
Conference.
with Harr. c. 2.
divisio. 3.
(n) Dr. Fulke
in Apoc. 2. Ad
Pergamensis
Ecclesiæ Episco-
pum Epistola
hac destinatur.
(o) Mr. Car-
wright on the
Rhems Testa-
ment upon A-
poc. 2.

son

son why all our Opposites have strugled against this our Exposition, as a break-neck to their whole cause; but we'll go on.

XXIV. THESIS.

That Antiquity held not the word Angel (whereof we treat) to be taken Collectively for a multitude of Pastours.

IF that our Opposites had not said that we cited no ancient Fathers for our exposition, we should not have framed this Thesis; only we cannot tell with what appetite they did it: Is it that they hold the judgement of Fathers satisfactory in this case? Why then have they not alleadged any one syllable out of them for their own collective sense? But we list not to expostulate, rather hoping the best, we entreat them to spell the words of (a) *Ambrose*, they are but few, I call Bishops Angels, as I am taught in the Revelation. What *Ambrose* meant by Bishops who can doubt? Likewise (b) *Augustine* the famous Bishop of Hippo, saith, of one of these Angels, *That he was set over the Church by the divine voice* (meaning the Scripture.) If* *Scultetus* when he said, that all the most learned Interpreters, by Angels, understood Bishops; if among all, he comprehend the Ancients, we have not to seek more witnesses; however, we need not, because there is but very rare commenting upon the Apocalyps among the Fathers, much lesse upon these Texts. All this notwithstanding we are sure of that what is wanting in their Commentaries, they supply in their Historicall relations, as will appear by and by, rendring unto us one *Polycarpus* Bishop and Martyr to have been one of these Angells in the Church of *Smyrna*. In the interim we will plead Reason with our opposites.

(a) *Ambros. in 1 Corinth. 1. Angelos Episcopos dico, sicut docet in Apocalypsi Johannes.*

(b) *August. Epist. 192. Divina voce laudatur Angeli nomine Præpositus Ecclesia.*

* See above.

XXV. THESIS.

That the word Angel in other places ^{of} the Revelation is commonly if not alwayes Individually taken.

Better reason they cannot expect then is the retorting of their own Argument upon them: When they dislike this,
The

The word *Angell* is commonly, if not alwayes taken Collectively, ergo, ought it to be so interpreted in the second and third cap. So they; but altogether amisse, as hath been shewen. It will be our part to prove the contradictory, whereof upon observation in reading Commentaries upon the Revelation, we are the more confident; our Opposites at their leisure may inquire to other Authors; We for this present shall need but commend a special one unto them who in their opinion may stand for many, because only now at hand. He after these two Chapters (as the Marginalls shew) (a) through his whole Commentaries upon the same Book, taketh the word *Angel* so far individually, as to enterpret it of some one person, either expressly by name, or else equivalently by an Individuum vagum as thus, some notable one, or the like.

In the second place, we do appeale to the Texts themselves to give a sufficient taste; for oftentime the Angels are reckoned seven, and after distributed ordinatively into first, second, third, and so till the seventh, as plainly as one can reckon the seven dayes in the week, Chap. 15. and 16. Afterwards we have recited one Angel having the Key of the bottomlesse pit, Chap. 20. was there need of a Collectively understood multitude of Angels to keep one Key? The like may be said of a mighty Angel for delivering a little booke, Chap. 10. 1, 2. Besides the Angel whom *John* is said to have worshiped, Chap. 22. will they say this Angel also to comprehend a Multitude? Then might the Angel reply, have you forgot when I said to *John*, *I am thy fellow Servant*, but five words, and every one an Individuall.

Thirdly, to return to the questioned Text, whereas some of the Angels are commended for notable vertues, and as much condemned for some notorious vices; they that think that all the same vices and vertues did as well imply every Pastour in all the Colleges of the seven Churches, may as well conceive, that where the deformities are noted in any Cor-

angelus Aquarum, Civis aliquis Magistratus, v. 7. Alius Angelus. Unus aliquis. Videat reliqua Lector, cap. 16. vers. 2, 3. 5. 7. 12. 17. cap. 18. vers. 21, cap. 19. vers. 17.

(a) *Brightman- nus in cap. 7. 2. id est. Constantinus. cap. 8. 17. Angelus volans i. e. Greg. Magnus c. 10. Angelus robustus, id est Chel- sus. cap. 14. There is seven times alius Angelus, and of the first three he saith, Erant bi tres totidem celestes vi. ri, &c. v. 15. Alius, ut probabile est Minister, and yet after doubleth fondly, v. 17. Angelus alius est, Tho. Cromwellus, v. 18. Alius Tho. Caramerus, cap. 16. sunt 7. Angeli, v. 2. Angelus primus Elix. Regin. v. 3. Secundus, id est, Mart. Chemnitius, v. 5. An-*

poration, therefore every person in it is equally flat-nosed, crook't-legged, bald-headed, and the like,

Lastly, the Angels and Churches being both reckoned distinctly seven times, that there should be a Collective number of the Order of Pastours, without so much as any insinuation of distinguishing them either from Angels, or Churches; have they any Key to unlock such a Mystry? From this kind of reasoning, we passe unto an evidence of no lesse importance, *Historicall Experience, and Practice.*

XXVI. THESIS.

That by Angel is meant Individually one Bishop, is demonstrated by Historicall learning without contradiction.

HISTORY is the life of memory, and memoriall of mens lives, if it may be undubitably had, it must necessarily seal up the verity of all that hath been said of an Apostolicall Institution of Episcopacy, whereof we have had evident instances in the Episcopall Traditions from *James in Jerusalem, Mark in Alexandria, Peter in Antioch* and in *Rome*: And now we are to insist upon examples of the descent from *John* in two of these Angelical Churches *Ephesus* and *Smyrna*. For the first, it hath been made good unto you out of *Eusebius*, that (a) *Polycrates* writ himself Bishop of Ephesus, testifying withall a line of seven Bishops of his own kindred, his Predecessours: Whereunto may be added the Declaration made by *Leontius* the Archbishop of *Magnesia* in the general (b) Councell of *Calcedon* of the succession of the seven and twenty Bishops from *Timothy* in the same Church of *Ephesus*; which *Timothy*, all antiquity with a large consent of most approved Protestant Divines have testified to have been Bishop there; none will think, but shame it self would have restrained *Leontius* from making such a publique Declaration in the hearing of six hundred Fathers assembled in this Councell, if the matter it self had been liable to any contradiction. The next instance (as we are perswaded) may be held satisfactory and

(a) *Polycrat. Epist. ad Victor. apud Euseb. Hist. lib. 5. cap. 25.*
 (b) *Concil. Calced. Act. 11.*

and infringeable in it self, in *Polycarpus* Bishop of *Smyrna*, in the dayes when *Saint Iohn* lived; Our witnesses deserve your hearing, we will begin with the veriest junior of all, saying, (c) *Polycarpus* who had been Disciple to one that heard the Lord, and afterward burnt a Martyr of Christ, was ordained Bishop of *Smyrna* by *Saint Iohn*. (c) So *Hierome*. Another, *Polycarpus* Bishop and Martyr, was placed by *John* Bishop of *Smyrna*. So (d) *Eusebius*. A third before him. By *John* was *Polycarpus* constituted Bishop of *Smyrna*. So (e) *Tertullian*. And before him a fourth testifieth as one that had seen this *Polycarpus*, That after that he had been instructed by the Apostles of Christ, with whom he had been conversant, he was made by them Bishop of *Smyrna*. So (f) *Irenæus*. We ascend somewhat higher, to one who write an Epistle to the same *Polycarpus*, intituling him the Bishop of *Smyrna*; and in his Epistle to the Church of *Smyrna*, saluting him as their Bishop. (g) *Ignatius* in these Epistles and sayings which *Vedelius* the Professour in the Church of *Geneva*, and an exact discernor and discoverer of the corruptions crept into his writings, doth hold as genuine and legitimate. Can our Opposites require a greater confirmation of any historicall point, which they themselves maintain, as more amply testified then this is? whereto as many of our former Protestant Divines did subscribe, so is there not one, to our knowledge, from this *Saint Iohn* that ever did contradict it.

(c) Hieronym. de Scrip. Eccles. Polycarpus Johannis discipulus & ab eo Smyrna Episcopus ordinatus, totius Asia princeps fuit, qui nonnullos Apostolorum qui Dominum viderant Magistros habuerit & viderit. Postea vero regnante Marco Antonio quartâ post Neronem persecutione Smyrna sedente proconsule & universo populo in Amphitheatro adversus eum personaliter igni traditus est.

(d) Euseb. Alius Polycarpus. Episc. & Martyr suffragiis Smyrnenf. Episcopatum obtinuit. (e) Tertull. præscripte. cap. 23. à Johanne Smyrna collocatus. Euseb. Hist. lib. 3. c. 30. Episcopus Smyrna ab iis qui erant αυτοκτοί & κυρίαι. (f) Iren. lib. 3. cap. 3. vide & apud Euseb lib. 3. c. 55. Πολυκαρπὸς δὲ οὐ μόνον, &c. Polycarpus non solum edoctus à Christi discipulis & conversatus apud multos qui Christum ipsum viderunt, verum etiam ab Apostolis constitutus Episcopus Ecclesiæ in Asia quæ dicitur Smyrna, quem in tenera nostra ætate nos ipsi vidimus; diu enim vixit & valde senex per nobile & gloriosum Martyrium vitâ decessit. (g) Ignatius Epist. Πολυκαρπὸς ἐπισκοπῶν ἐκκλησίας Σμυρναίων & Epist. ad Smyrnenfes, ἀσκήσαμεν αἰξίθεον υἱὸν ἐπισκοπῶν Πολυκαρπὸν, Vedelius. Exercit. in istâ Epist.

XXVII. THESIS.

*That Christ himself shewed his approbation of the Prelacy
Which the foresaid Angels had in their severall Churches.*

There was yet never either favourites to Episcopacy, nor opposites against it, but have granted, that whatsoever the Government was meant in these seven Churches, it had the approbation of Christ, by the tenour of his Epistles written unto them. First from the words of the Chap. I. I. [*The Revelation of Jesus Christ sent by his Angel to his Servant John*] to acknowledge the Epistles to have been dictated by Christ himself, conveyed by an Angel to *John*, and as it followeth in the second and third Chapters, distributed by *John* to the severall Angels, and communicated to the Churches. After this, by the vertue of the same letters, an inquisition is made, (as it were a Visitation kept) upon every Angel of the Churches, concerning the discharge of their offices; wherein two of them are found of weight and commendable, the other five, more or lesse criminally delinquents, yet so, as to manifest a justification of the Offices. The approbation of the function is seen, not only (which reason none can deny) by Christ his commending their *diligence, zeal, and faithfulness*; but even likewise in his proceſſe of *convictions, reprehensions, and denuntiatiions* against their *remissenesse, dissolutenesse, and faithfulness* of others; but how? certainly, so that the condemnation of their vices and abuses argued an approbation of their Offices and Functions, because it was done, not with an absolute intent to remove them at the first, but onely to reforme them, and continue them upon their Reformation; therefore was it said from Christ to one, *Repent, or else, &c.* Chap. 2. 5. & 16. to another, *Repent, if not, I will come against thee*, and the like; this we see was no deprivation of the Officers at first, much lesse abolition of the Offices which were to continue from age to age.

The last poynt will be our Assumption from all these premisses,

misses, which is, that these Angels, being so amply, evidently, and with so unanimous consent of the most and best approved Protestant Divines, agreeable to Historicall practise of Apostolicall Churches, proved to have been such Bishops as had a Prelacy over the Clergy with Christs own approbation, a truth, which the evidence of these Scriptures did expresse in part from (a) Beza himself; his sentence is large, consisting of these briefes; First, *that the Episcopacy which seemed to him to be regulate, was to be collected out of this Scripture of the Apocalyps.* Secondly, *that the same was a Presidency, and Prefectureship of one Presbyter over the rest.* Thirdly, *that it was a Prelacy of Authority.* Fourthly, *that Hierome was of judgement.* Fifthly, *that to hold otherwise, were to doate and play the fool:* all which prove the difference of Bishop and Presbyter both to have been of Apostolicall Institution, because under *Iohn* in the Church of *Asia*; and to have had the approbation of Christ, because of Christ his commendation of the faithfull discharge of this Function, which fully makes good unto us both our conclusions, *That Episcopacy for the Office and Function it self, is according to the Word of God, and in respect of use, therefore the Best.*

(a) Beza de Minist. grad. cap. 13. Quid obiectis in atate Johannis Apost. Asia Ecclesia septem habuerunt Episcopos, divinam non humanam ordinationem sibi prefatos, Apostolo singulos illos singularum Ecclesiarum Angelos minime compellatur, & culpam male obita functionis

minime illis attributuro, nisi eminentior fuisset eorum in Ecclesia regimine auctoritas: Hoc, inquam, quorsum adversus Hieronymum & nos torques? nec enim ille, quum diceret Ecclesias initio fuisse communi Presbyterorum consilio gubernatas, ita desipuisse existimandus est, ut somnaret neminem ex Presbyteris illi cœui præfuisse, &c.

H 2

T H E



The *Originall* of BISHOPS and
METROPOLITANS, briefly laid
down by *James, Arch-Bishop*
of ARMAGH.



He ground of Episcopacy is derived partly from the patterne perscribed by God in the *Old Testament*: and partly from the imitation thereof brought in by the *Apostles* and confirmed by *Christ* himself in the time of the *New*, The government of the Church of the *Old-Testament* was committed to the *Priests* and *Levits*: unto whom the Ministers of the *New* do now succeed; in like sort, as our Lords-day hath done unto their Sabbath, that it might be fulfilled which was spoken by the Prophet, touching the vocation of the Gentiles. (a) *I will take of them for Priests, and for Levits, saith the Lord.*

That the *Priests* were superiour to the *Levits*, no man doubteth: and that there was not a parity, either betwixt the *Priests* or betwixt the *Levits* themselves, is manifest by the word of God; wherein mention is made of the *Heads* and *Rulers* both of the one, and of the other. 1 *Chron.* XXIV. 6. 31. and *Ezr.* VIII. 29.

The *Levits* were distributed into the three families of the *Gershonites*, *Cohathites*, and *Merarites*: and over each of them

them God appointed one *אֶחָד* *ἄρχων* or *Ruler*, Num. III. 24. 30. 35. the *Priests* were divided by *David* into four and twenty courses; 1 *Chron.* XXIV. Who likewise had their *Heads*; who in the *History* of the *New-Testament* are ordinarily called (b) *ἀρχιερεῖς*, or *chief of the Priests*; and clearly distinguished from that singular one, who was the type of our great *High Priest*, that is passed into the *Heavens*, *Jesus the Son of God*. Yea in the XI. of *Nehemy*, we find two named *Bishops*, the one of the *Priests*, the other of the *Levites* that dwelt in *Jerusalem*. The former so expressly termed by the Greek in the 14. the latter both by the Greek and Latin Interpreter in the * 22 vers. and not without approbation of the Scripture it self, which rendreth the (d) Hebrew word of the same originall in the *Old*, by the (e) Greeke ἐπισκοπὴ in the *New-Testament*.

b Matth. 2. 4.
and 27.
A. 19. 14. &c.
c Heb. 4. 14.

* ΕΠΙΣΚΟΠΩ
ΛΕΥΙΤΩΝ. LXX
Episcopus
Levitarum.

Hieron.
d פקדן
Psal. 109. 8.
e A. 1. 20.
f Deut. 33.
10.

Of *Levi* it was said by *Moses* the man of God (f) *They shall teach Jacob thy judgements, and Israel thy law; they shall put incense before thee, and whole burnt sacrifice upon thine Altar*. Because this latter part of their office hath ceased with them, and the *Leviticall Altar* (the truth prefigured thereby being now exhibited) is quite taken away: May not we therefore conclude out of the former part (which hath no such typical relation in it) that our *Bishops* and *Presbyters* should be (as the Apostle would have them to be) (g) *διδασκτικοὶ* apt to teach; (h) *able by sound doctrine both to exhort, and to convince the gain-sayers*? Nay, and out of the latter part it self; where God had appointed, that (i) *the Priests the Levites and all the Tribe of Levi should eat the offerings of the Lord made by fire*; doth not the Apostle by just analogy inferre from thence, that for asmuch as (k) *they which waited at the Altar, were partaker with the Altar*; even so had the Lord ordained, that *they which preached the Gospel, should live of the Gospel*?

g 1 Tim. 3. 2.
h Tit. 1. 9.
i Deut. 28. 1.

k 1 Cor. 9. 13.
14.

With what shew of reason then can any man imagine, that what was instituted by God in the *Law*, for meere matter of Government and preservation of good order (without all respect of type or ceremony;) should now be rejected in the *Gospel*, as a device of *Antichrist*? That what was by the Lord
once

Jerem. 2. 2.

in Matth. 15.
13.

once (l) planted a noble vine, wholly a right seed, should now be so turned into the degenerate plant of a strange vine; that no purging or pruning of it will serve the turne, but it must be cut down root and branch, as (m) a plant which our heavenly Father had never planted? But nothing being so familiar now a dayes, as to father upon *Antichrist*, whatsoever in Church matters we do not find to suite with our own humors: The safest way will be, to consult with Christ himself herein, and hear what he delivereth in the cause.

These things (saith he, that hath the seven Starres. Revel. III. 1. he owneth then, we see, these Starrs; whatsoever they be. And, the Mystery of them he thus further openeth unto his beloved Disciple. The seven Starrs which thou sawest in my right hand, are the Angels of the seven Churches. Revel. I. 20. From which words a learned man, very much devoted to the now so highly admired Discipline, deduceth this conclusion.

(n) How great therefore is the dignity of true pastours, who are both STARRES, fixed in no other firmament then in the right hand of Christ, and ANGELS?

He had considered well, that in the Church of *Ephesus* (one of the seven here pointed at) there were many (o) PRESBYTERS, whom the holy Ghost had made BISHOPS, or Overseers, over all that flock, to feed the Church of God, which he had purchased with his own blood. And withall he saw, that by admitting one Angel there above the rest (all, as well (p) extraordinary Prophets, as (q) ordinary Pastours, being in their own severall stations accounted Angels or Messengers of the Lord of Hosts) he should be forced also to acknowledge the eminency of one Bishop above the other Bishops (that name being in those dayes (r) common unto all the Presbyters) and to yeeld withall, that such a one was to be esteemed as a starre fixed in no other firmament, then in the right hand of Christ.

To salve this therefore; all the starres in every Church must be presupposed to be of one magnitude, and though those starres which typified these Angels are said to be but seven, yet the Angels themselves must be maintained to be farre more

n Quanta igitur dignitas verorum Pastorum, qui tum stella sunt, non in alio firmamento, quam in dextra Christi fixa, tum Angeli? T. Brightman. in Apocalypf. 1. 20.
o Act. 20. 17.
28.
p Judg. 21. 16.
Hagg. 1. 13.
Matth. 11. 18.
q Malach. 2. 7.
r Philip. 1. 1.
1 Tim. 1. 2.
Tit. 1. 5. 7.

more in number : and in fine, where our Saviour saith, (/) unto the Angel of the Church of Ephesus write ; it must by no means be admitted, that (t) any one Angel should be meant hereby, but the whole Colledge of Pastors rather. And all upon pretence of a poor shew of some shallow reasons ; that there was not one Angel of Ephesus but many, and among them not any Principal.

Which wresting of the plain words of our Saviour is so extream violent, that M. Beza (though every way as zealously affected to the advancement of the new Discipline, as was the other) could by no means digest it : but ingenuously acknowledgeth the meaning of our Lords direction to have been this. (u) To the Angel, that is, to the President, as whom it behoved specially to be admonished touching those matters ; and by him both the rest of his colleagues, and the whole Church likewise. And that there was then a standing President over the rest of the Pastors of Ephesus, and he the very same (as learned (x) Doctor Rynolds addeth) with him whom afterward the Fathers called Bishop : may further be made manifest, not only by the succession of the first Bishops of that Church, but also by the clear testimony of Ignatius : who (within no greater compasse of time then twelve years afterwards) distinguisheth the singular and constant President thereof, from the rest of the number of the Presbyters, by appropriating the name of Bishop unto him.

As for the former, we find it openly declared in the general Council of Chalcedon, by Leontius Bishop of Magnesia ; that (y) from Timothie (and so from the dayes of the Apostles) there had been a continued succession of seven and twenty Bishops ; all of them ordained in Ephesus. Of which number the Angel of the Church of Ephesus, mentioned in the Revelation, must needs be one : whether it were Timothie himself, as (z) some conceive ; or one of his next Successours, as others rather do imagine.

Apocalypf. cap. 2. disp. 2. Alcala: Prosem. in cap. 2. & 3. Apocal. notat. 1. & Petr. Hala-
loix. Notat. in vit. Polycarp. cap. 7.

f Revel. 2. 1.
t Nec uni ali-
cui Angelo mit-
tuntur, sed toti
(ut ita dicam)
Collegio Pesto-
rum ; qui omnes
hac communi
voce compre-
henduntur. Non
enim unus erat
Angelus Ephesi.
sed plures : nec
inter istos ali-
quis Princeps.
Brighman in
Apocalypf. 2. 1.
u Τῷ ἄγγέλῳ,
id est ὡς ἐστὶν.
Quem nimirum
oportuit in pri-
mis de his rebus
admoneri, ac per
eum ceteros
Collegas to-
tamque ad ec-
clesiam. Beza
in Apocalypf.
2. 1.
x Conference
with Hatt, c. 8.
divis. 3.
y Ἀπὸ τῆς ἐκκλησίας
Τιμοθέου καὶ
τῶν ἐκ τοῦ ἐπι-
σκοποῦ τοῦ ἐφ-
εσίου, πάντες
ἐν ἑφῶσι ἐχόν-
τες πορνείαν.
Council. Chalce-
don. Act. 11.
z Vid. Peter. in

a Notandum est
ex hoc loco, Ti-
motheum in E-
phesio Presby-
terio tum fuisse
ἐπισκόπον (i.e.
antistitem) ut
vocat Justinus
Bez. Annotat.
in 1 Tim. 5. 19.
b Qui politica
causâ reliquis
fratribus in cœ-
tu præerat (q. 2
Justinus τὸν
ἐπισκόπον vo-
cat) peculiari-
ter dici Episco-
pus cæpit Id. in
Philip. 1. 1.
c Dionys. Co-
rinth. in epist. ad
Athenienses,
eadem sensu
Publium marty-
rem nominat
ἐπισκόπον αὐ-
τῶν, quo proxi-
mum ejus (uc-
cessorem Qua-
dratum ἐπισκο-
πον αὐτῶν. a.
pud Eusebium,
l. 4. hist. κεφ. κγ.
d Δεῖν δὲ κατὰ

τε τῆς τῆς Θεῆς ἐκκλησιᾶν, καὶ ἡμῶν τῶν ἐπισκόπων αὐτῶν τετολμήκασι. Marcell. Ancyran.
apud Epiphanium, hæres. 72. c Euseb. Hist. lib. 3. κεφ. δ. f "Οτι πρῶτον Τιμόθεον ἡ πα-
ρῆσα συγγεγρήθησαν Ἐφέσῃ ἐπισκοπῆσαι. & post "Οτι ὁ Ἐπίσκοπος Τιμόθεος ὑποτῆ με-
γαλε Παύλου καὶ χειροτονεῖται τῇ Ἐρεσίῳ μητροπολεως ἐπίσκοπος καὶ ἐνδρονίζεται. Phot.
Bibliot. num 254. g Polycrat. de martyrio Timothei: inter vitas Sanctorum edit. Lovanii anno
1485. h Ἐπὶ τὰ μὲν ἦσαν συγγεγῆς με ἐπίσκοποι, ἐγὼ δὲ ὄγδοος. Polycrat. Epist. ad Vi-
ctorem. apud Euseb. l. 5 Hist. κεφ. κε. i Theodoret. in Dialogo 1. sive Ἀτρέπτο. k Fe-
lix III. in Epist. ad Zenonem Imp. recitat in V Synodo Constantinopol. Act. 1. (como 2. Conci-
lior. pag. 220. edit. Binnii. anno 1606. l Johan. Malela Antiochenus, Chronic. lib. 10 M.S.
m Παρὰ τῆς ἀγίων ἐκείνων τῶν ἀρχῶν ταύτῃ ἐν χειρὶ εἰσθῆ, καὶ αἱ τῆς μακαρίων Ἀπο-
στόλων χεῖρες τῆς ἱερέας ἐκείνης ἡψαντο κεφαλῆς. Jo. Chryso. in Ignatii Encomio.

For that *Timothie* had been some time (a) * the *ἐπισκόπος* (which is the appellation that (b) *Justin Martyr*, in his second Apology for Christians, & (c) *Dionysius* of *Corinth* not long after him, in his epistle to the Church of *Athens*, and (d) *Marcellus* Bishop of *Ancyra* in his Letters to *Julius* Bishop of *Rome*, do give unto a Bishop) or *Antistes*, or *President* of the *Ephesine Presbytery*, is confessed by *Beza* himself: and that he was ordained the first Bishop of the Church of the *Ephesians*, we do not only read in the subscription of the second Epistle to *Timothy*, and the Ecclesiastical History of (e) *Eusebius*, but also in two ancient Treatises concerning the martyrdom of *Timothy*; the one nameless in the Library of (f) *Photius*; the other bearing the name of (g) *Polycrates*, even of that *Polycrates*, who was not only himself Bishop of this Church of *Ephesus*, but born also within six or seven and thirty years after *S. John* wrote the fore-named Epistle unto the Angel of that Church: as it appeareth by the years he was of, when he wrote that Epistle unto *Victor* Bishop of *Rome*, where- in he maketh mention of (h) seven kinsmen of his who had been Bishops; he himself being the eight.

I come now to the testimony of *Ignatius*: whom (i) *Theodoret*, and (k) *Felix* Bishop of *Rome*, and (l) *John* the Chronographer of *Antioch*, report to have been ordained Bishop of *Antioch* by *S. Peter* in special, *Chrysostome* (who was a Presbyter of the same Church) by (m) the Apostles in general; and without all controversie did sit in that See, the very same time wherein that Epistle unto the Angel of the Church of *Ephesus* was commanded to be written.

τῆς Θεῆς ἐκκλησιᾶν, καὶ ἡμῶν τῶν ἐπισκόπων αὐτῶν τετολμήκασι. Marcell. Ancyran.
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στόλων χεῖρες τῆς ἱερέας ἐκείνης ἡψαντο κεφαλῆς. Jo. Chryso. in Ignatii Encomio.

In the Isle of *Patmos* had *S. John* his Revelation manifested unto him, (n) toward the end of the Empire of *Domitian*, as *Irenæus* testifieth; or the fourteenth year of his government, as (o) *Eusebius* and *Hierome* specifie it. From thence there are but twelve years reckoned unto the tenth of *Trajan*: wherein *Ignatius*, in that last journey which he made for the consummation of his glorious Martyrdome at *Rome*, wrote another Epistle unto the self-same Church of *Ephesus*. In which he maketh mention of their then Bishop *Onesimus*: as it appears both by (p) *Eusebius* citing this out of it, and by the Epistle it self yet extant.

In this Epistle to the *Ephesians*, *Ignatius* having acknowledged that their (q) numerous multitude was received by him in the person of their Bishop *Onesimus*, and (r) blessed God for granting unto them such a Bishop as he was: doth afterwards put them in minde of their (s) duty in concurring with him, as he sheweth their worthy *Presbytery* did, being (t) so conjoyn'd (as he saith) with their Bishop, as the strings are with the Harp: and toward the end exhorteth them to (u) obey both the Bishop and the *Presbytery* with an undivided minde.

In the same journey wrote *Ignatius* also an Epistle unto the Church of *Smyna*, another of the seven, unto whom those letters are directed in *S. Johns* Revelation, wherein he also (x) saluteth their Bishop and *Presbytery*: exhorting all the people to (y) follow their Bishop, as *Christ Jesus* did his Father, and the *Presbytery*, as the Apostles: and telling them that (z) no man ought either to administer the Sacraments, or do any thing appertaining to the Church, without the consent of the Bishop.

Who this Bishop, and what that *Presbytery* was, appear-

αθ συνήμεοσαι τῷ ἐπισκόπῳ, ὡς χορδαὶ κιθαρῇ. Ibid. u Ὑπακούοντες τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ ἀπεισιπᾶσαι διανομίαν. Ibid. x Ἀπαλόγομαι τὸν ἀξιοθεῖον ἐπίσκοπον [ὡς Πολύκαρπον] καὶ τὸ θεοφιλέως πρεσβυτέριον. Id. in epist. ad Smyrn. y Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς ὁ Χριστὸς Ἰησοῦς τῷ Πατρὶ, καὶ τῷ πρεσβυτερίῳ ὡς τοῖς ἀποστόλοις. Ibid. z Μὴ εἰς χωρὶς ἐπισκόπου τι περὶ τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν: ἐκείνη βεβαία ἐν χαρισίᾳ ἡγήσθω, ἢ ὑπὸ τὸν ἐπίσκοπον ἔστω, ἢ ὅταν αὐτὸς ἐπιτρέψῃ. Οὐκ ἔξόν ἐστι χωρὶς τοῦ ἐπισκόπου ἢ ἐπαγγέλλειν, &c. Ibid.

n Περὶ τῆς τῆς
λειτῆς Δομιτιαν
αὐτῆς ἀρχῆς. I.
ren. advers. ha
res. lib. 5. cap 30.

o Euseb. Chron.
Hier. Catal.
scriptor. Ecclesi-
ast. in Johanne.

p Euseb. lib. 3:
hist. κεφ. λε.

q τῷ πολυ-
πλήθειαν ὑ-
μῶν ἐν ὀνόμα-
τι Θεοῦ ἀπεί-
ληφα ἐν Ὁνι-
σίμῳ. Ignat.
epist. ad Ephes.

r Εὐλογητὸς ὁ
Θεὸς, ὁ χαρι-
σάμενος ὑμῖν
τοιαύτοις ἔσοι
τοιαύτον ἐπί-
σκοπον. Ibid.
Γ' Ὅθεν ὑμῖν
πρέπεται συντρέ-
χειν τῇ τῷ ἐπι-
σκόπῳ γυνά-
μῃ. Ibid.
εὐ τὸ δὲ ἀξιοθε-
μασον πρεσβυ-
τέριον, ἀξιοθε-
ον τῷ Θεῷ, &c.

* Πολυκαρπος
 καὶ οἱ σὺν αὐτῷ
 πρεσβύτεροι
 τῇ ἐκκλησίᾳ
 ὁσὲν τῇ πατρὶ-
 κῇ σὺν Φιλίπ-
 ποις Polycarp.
 epist. ad Phi-
 lippens.

αὐτοὶ μέλει ἔχοντες
 διαδεγμένοι
 τὸν τοῦ Πολυ-
 καρπου θρόνον.
 Iren advers. he-
 res. lib. 3. cap. 3.
 b Id in epist ad
 Flurinum: (1.
 apud Euseb. lib.
 5. κεφ. κ.) ὅτι
 ad Victorē,
 (ibid. κεφ. κς.)

καὶ Πολύκαρ-
 πος ὁ ἐν μόνῳ
 ὑποδ' Ἀποστό-
 λων μαθητευ-
 θείς, καὶ συνα-
 νασθεύσας
 πολλοῖς τοῖς ἁ-
 γίοις ἐν ἡμε-
 ραῖς, ὅλοι καὶ
 ὑποδ' Ἀποστό-
 λων καταστα-
 θείς εἰς τὴν
 Ἀσίαν ἐν τῇ
 ἐν Σμύρνῃ ἐκ-
 κλησίᾳ ἑπι-
 σκοπῶν, ὃν καὶ
 ἡμεῖς ἐν ἡμε-
 ραῖς ἐν τῇ πα-
 τρὶ ἡμεῖς ἡλικία

ἐπὶ πολὺ γὰρ παρέμεινε, καὶ πᾶν γνησίως ἐνδόξως καὶ ὁμολογῶν
 μαρτυρήσας, ἐξῆλθε τῷ βίῳ Iren lib. 3. cap. 3. Vid. ὅτι Euseb. lib. 3. hist. κεφ. λς. d. 87. ὅτι γεγο-
 νεν ὁ δαυμασιώτης ἐν τοῖς καθ' ἡμᾶς χρόνοις, διδασκαλὸς ὑποσολικὸς καὶ θεολογί-
 κος, γενόμενος ἐπίσκοπος τε τῇ ἐν Σμύρνῃ καθολικῇ ἐκκλησίᾳ. Smyrnenf. Eccles.
 epist. de martyrio Polycarpi. Euseb. lib. 4. hist. κεφ. ις. c Πολύκαρπος, ὁ ἐν Σμύρνῃ καὶ
 ἐπίσκοπος καὶ μάρτυς. Polycrat. epist. ad Victorē; apud Euseb. lib. 5. hist. κεφ. κδ.

eth by another Epistle written a little after from *Smyrna*, by
 * Polycarpus and the Presbyters that were with him, unto the
 Philippians. And that the same Polycarpus was then also Bi-
 shop there, when S. John wrote unto the Angel of the Church
 of *Smyrna*; who can better inform us then *Irenaeus*? who
 did not only know those worthy men, (a) Who succeeded Poly-
 carpus in his See; but also (b) was present, when he himself
 did discourse of his conversation with S. John, and of those
 things which he heard from those who had seen our Lord
 Jesus.

Polycarpus, (c) saith he, was not only taught by the Apostles
 and conversed with many of those that had seen Christ, but also
 was by the Apostles constituted in Asia Bishop of the Church
 which is in *Smyrna*: whom we our selves also did see in our
 younger age, for he continued long: & being very aged, he most
 gloriously and nobly (suffering Martyrdom) departed this life.

New being ordained Bishop of *Smyrna* by the Apostles;
 who had finished their course, and departed out of this life
 before S. John (the last survivor of them) did write his Reve-
 lation: who but he could there be meant by the Angel of the
 Church in *Smyrna*? in which that he still held his Episco-
 pal office unto the time of his Martyrdom (which fell out
 LXXIV. years afterward) may sufficiently appear by this
 testimony, which the brethren of the Church of *Smyrna*, who
 were present at his suffering, gave unto him. (d) He was the
 most admirable man in our times, an Apostolical and Prophe-
 tical Doctor, and Bishop of the Catholick Church which is in
Smyrna. Whereunto we may add the like of Polycrates Bi-
 shop of *Ephesus*, who lived also in his time and in his neigh-
 bourhood, affirming (e) Polycarpus to have been both Bishop
 and Martyr in *Smyrna*. So saith he in his Synodical Epistle di-

rected unto *Victor* Bishop of *Rome*, about 27 years after the Martyrdome of *Polycarpus*; he himself being at that time 65 years of age.

About the very same time wherein *Polycrates* wrote this Epistle unto *Victor*, did *Tertullian* publish his book of Prescriptions against Hereticks: wherein he avoucheth against them, that (f) as the Church of *Smyrna* had *Polycarpus* placed there by *John*, and the Church of *Rome* *Clement* ordained by *Peter*; so the rest of the Churches also did shew what Bishops they had received by the appointment of the Apostles, to traduce the Apostolical seed unto them. And so before him did *Irenaeus* urge against them (g) the successions of Bishops, unto whom the Apostles committed the charge of the Church in every place, (h) For all the Hereticks (saith he) are much later then those Bishops, unto whom the Apostles committed the Churches. And (i) we are able to number those who by the Apostles were ordained Bishops in the Churches, and their Successours unto our dayes; who neither taught nor knew any such thing as these men dream of.

For proof whereof, he bringeth in the succession of the Bishops of *Rome*, from (k) *Linus* (unto whom the blessed Apostles committed that Episcopacy) and *Anacletus* (by others called *Cletus*) and *Clement* (who did both see the Apostles, and conferred with them) unto (l) *Eleutherius*; who when *Irenaeus* wrote, had the charge of that Bishoprick in the twelfth place after the Apostles. Concerning whom, and the integrity which then continued in each other succession from the Apostles dayes, *Hegesippus*, who at the same time published

f sicut *Smyrna-*
orum Ecclesia
Polycarpum ab
Johanne conlon-
catum refert;
sicut *Romano-*
rum Clemen-
tem à Petro or-
dinatum edit:
proinde (or, per-
inde) unique &
cateri exhibent,
quos ab
Apostolis in E-
piscopatum con-
stitutos, Aposto-
lici seminis tra-
duces habent.
Tertul. de Pre-
script. cap. 32.
Vid. & ejusd.
lib. 4. contra
Marcion cap. 5.
g Successiones
Episcoporum,
quibus Aposto-
licam qua in
unoquoque loco

est Ecclesiam tradiderunt. *Iren. lib. 4. advers. haeres. cap. 63:* h Omnes enim ii valde posteriores sunt quàm Episcopi, quibus Apostoli tradiderunt Ecclesias. *Id. lib. 5. cap. 20.* i Habemus annumerare eos qui ab Apostolis instituti sunt Episcopi in Ecclesiis, & successores eorum usque ad nos; qui nihil tale docuerunt, neque cognoverunt quale ab his deliratur. *Id. lib. 3. cap. 3.* k Θμελιώσαντες ἐν καὶ οἰκοδομήσαντες οἱ μακάριοι Ἀπόστολοι τὴν ἐκκλησίαν, Λίνα τὴν τῆς ἐπισκοπῆς λειτουργίαν ἐνεχείρισαν. (τὲτε Ἦ Λίνε Παῦλ' ἐν ταῖς πρὸς Τιμόθεον ἐπιστολαῖς μέμνηται.) διαδέχεται δ' αὐτὸν Ἀνέγκλητος. καὶ τῆτεν ὁ τρίτ' ὁ παρ' ἡμῶν Ἀποστόλων τὴν ἐπισκοπὴν κληρεῖται Κλήμης, ὁ καὶ ἑωσπὼς τὸς μακαρίους Ἀποστόλους, καὶ συμβεβληκὼς αὐτοῖς. *Id. ibid.* l Ἦν δ' ὡς ἐκείν' ὁ παρ' ἡμῶν ἐπισκοπῆς παρ' ἡμῶν Ἀποστόλων κατέχει κληρεῖν Ἐλεῦθερος. *Ibid.*

ἡ Παρὰ Ἀνι-
κήτις διαδέχε-
ται Σωτὲρ, ὡς
δὲν Ἑλδιδιερς.
Ἐν ἐκείνῃ δὲ

διαδοχῇ καὶ ἐν
ἐκαστῇ πόλει ὡς
τὸς ἔχει ὡς ὁ
νόμος κυρίου ἦεν
καὶ οἱ παροφῆται
καὶ ὁ Κύριος.

Hegesip. apud
Euseb. lib. 4.

bist. κεφ. κβ.

η Μετὰ (ita e-

nim ex MS. le-

gendum, non

μεγάλα) τινὰ

ὡς τῆς Κλή-

μεντ. ὡς

Κορινθίους ἐπι-

σώλης αὐτῶ ἐ-

ρμημένα. Euseb.

lib. 4. bistor.

κεφ. κβ. cum

lib. 3. κεφ. ισ.

ο καὶ οἱ Ἀπο-

στολοι ἡμεῖς ἔγ-

νωσαν διὰ τοῦ

Κυρίου ἡμεῖς Ἰη-

σοῦ Χριστοῦ, ὅτι

ἔρις ἔσται ἐπὶ

τῷ ὀνόματι

τῆς ἐπισκοπῆς.

διὰ ταύτην

ἐν τῇ αἰτίᾳ,

ἀπογινώσκιν ἐ-

κλήτους τε-

λείαν, κατέστη-

σαν τὰς παροφῆτας.

Clemen. epist. ad Corinth. pag. 57. edit. D. Patricii Junii. p καὶ

ἐπὶ μένεν ἡ ἐκκλησία τοῦ Κορινθίων ἐν τῷ ὀνόματι λόγῳ, μέχρι Πρίμου ἐπισκοπεύοντ.

ἐν Κορίνθῳ, ὅ (ita MS. non οἷς) συνέμιξα πλέον εἰς Ῥώμην. Hegesip. apud Euseb.

lib. 4. κεφ. κβ. q Dionys. Corinth. apud eund. Euseb. lib. 3. κεφ. δ. & lib 4. κεφ. κγ.

r A. 17. 34. f Baron. Annal. tom. 2. ann. 120. t Euseb. lib. 2. κεφ. κγ. Ὁ Ἡγήσιπ-

π. (non, ut vulgò legitur, Ἰωάννης) ἐπὶ τῆς πρώτης τοῦ Ἀποστόλων γενόμεν.

διαδοχῆς. Egesippus qui post ipsas statim primas Apostolorum successiones fuit: ut Rufinus

locum expressit. u Euseb. lib. 4. κεφ. κβ. fin.

his History of the Church, saith thus. (m) Soter succeeded A-
necetus, and after him was Eleutherius. Now, in every suc-
cession, and in every City, all things so stand, as the Law and
the Prophets and our Lord do preach.

And more particularly concerning the Church of Corinth;
(n) after he had spoken of the Epistle written unto them by Cle-
ment, for the repressing of some factions wherewith they
were at that time much troubled (which gave him occasion
to tell them, that (o) the Apostles, of whom he himself was an
hearer, had perfect intelligence from our Lord Jesus Christ, of
the contention that should arise about the name of Episcopacy)
he declareth, that after the appeasing of this tumult, (p) the
Church of the Corinthians continued in the right way, untill
the dayes of Primus, whom he did visite in his sayling toward
Rome. Which Primus had for his successour that famous Dio-
nysius, whose Epistle to the Church of the Athenians hath
beene before nominated; wherein he put them in minde of
(q) the first Bishop that had been placed over them, even Dio-
nysius the Arcopagite, (r) S. Pauls own convert, a thing where-
of they could at that time have no more cause to doubt, then
we should have, if any question were now made of the Bi-
shops that were here in King Edward the VI. or Queen
Maryes dayes: I might also say, in the middle of the raigne
of Queen Elizabeth her self; if with (s) Baronius I would
produce the Arcopagites life unto the government of the Em-
perour Hadrian.

This Hegesippus, living next after the first succession of the
Apostles (as (t) Eusebius noteth) and being himself a Christian
(u) of the race of the Hebrews; was carefull to record unto
posterity the state of the Church of Jerusalem in the dayes of
the Apostles, and the alteration that followed after their de-

parture.

parture out of this life. Where first he sheweth, that (x) *James* the brother of our Lord, surnamed the *Iust*, did governe that Church together with the *Apostles*: yet so (as (y) *Clement* of *Alexandria*, who wrote some twenty years after him, further addeth) that he had this preferment even before the three prime *Apostles*, *Peter* and the two sons of *Zebedee* (*James* and *Iohn*) to be chosen the peculiar *Bishop* of *Ierusalem*, the then mother Church of the world.

After the death of *James* the *Iust*, (z) *Hegeſippus* declareth that *Symeon* the sonne of *Clopas* or *Cleophas* was constituted *Bishop*, and so continued untill the dayes of the Emperour *Trajan*: under whom he suffered a glorious *Martyrdome* (about the same time that *Ignatius* did) being then an hundred and twenty years of age; and by that account borne before the Incarnation of our blessed Saviour. Where, the observation of this prime Historian is not to be passed over: that (a) untill these times the Church was called a *Virgin*; as being not yet corrupted with the overspreading of hereticall doctrine. For howsoever heresies did spring up before, yet they were so kept down by the authority of the *Apostles* and the *Disciples* who had heard our Lord himselfe preach; that the authors and fautors thereof were not able to get any great head, being forced (by the authority of such opposites) to lurk in obscurity.

But as soone as all that generation was gathered unto their fathers, and none of those were left who had the happinesse to hear the gracious words that proceeded from the Lords

x Διαδέχεται τὴν ἐκκλησίαν κτ' ἢ Ἀποστόλων ὁ ἀδελφὸς τῷ Κυρίῳ Ἰακώβῳ, ὁ ὀνομασθεὶς ὑπὸ πάντων Δίκανος. Hegeſipp. Commentarior. lib. 5. apud eund, Euseb. lib. 2. κεφ. xγ. y Clem. in libro sexto Hypotyposin: ubi narrat, Πέτρον καὶ Ἰακώβον καὶ Ἰωάννην μετὰ τὸν ἀνάληψιν τῷ Σωτῆρι, ὡς ἂν καὶ ὑπὸ τοῦ Κυρίου περὶ τὴν μελέτην μὴ ἐπιιδιανέεσθαι διδασκῆναι, ἀλλ' Ἰακώβον τὸν Δίκανον ἐπισκοποῦν Ἱερουσαλὴμ ἐλέεσθαι. Apud eund, l. 2. cap. 1.

z Apud Euseb lib. 4 cap. 22. Vide eund. lib. 3 cap. 11. & 32. a ὡς ὅρα μέχρι τῆς τότε χρόνον παρδένου κατὰ καὶ ἀδιάρθρον ἔμεινεν ἡ ἐκκλησία. ἐν ἀδήλωτος σκοτεινῶν φωνῶντων εἰσέτι τότε ἦν, εἰ καὶ τινες ὑπῆρχον, ὡς ἀφ' αὐτῶν ὅτι χειρὸν τὸν ὑγιὴν κανόνα τοῦ σωτῆρος κηρύττουσιν. ὡς δ' ὁ ἱερὸς τῶν ἀποστόλων χορὸς διαφορὰν εἰλήφαι τοῦ βίου τέλει, παρεληλυῖται τὴν ἡλικίαν ἐκείνην καὶ αὐτὰς ἀκοῆς τῆς ἐνδεῆς σοφίας ἐπακῶνται κατὰ τὴν ἐκείνην, τὴν αὐτὴν τῆς ἀδελφῆς πλάνης τὴν ἀρχὴν ἐλάβανεν ἡ σύνοδος, διὰ τῆς τῆς ἐτεροδιδασκαλίας ἐπαύσεως, δι' ἣν καὶ μηδεὶς ἔτι τῶν ἀποστόλων λειπομένους, κυμνῇ λοιπὸν ἡ δὴ τῇ κεφαλῇ, τῇ τῆς ἀληθείας κηρύττει τὴν ψαλμῶντον γνῶσιν ἀντικηρύττειν ἐπεχέρει. Hegeſipp. apud eund. lib. 3 cap 32.

b' Ἀντιθέσεις
τῆς ᾠδῆς
μὲν γνωστας.
1 Tim. 6. 20.

c Jude. 1. 2.
d Luc. v. 2.

e Διὰ τὸ τοῦ
κλῆρον τὴν ἐκ-
κλησίαν παρ-
θέρον. ἔπω-
γὰς ἐφάρτατο
ἀποαῖμαται-
αις. Ἀρχεται
δ' ὁ Θέβρις,
διὰ τὸ μὴ γε-
νέσθαι αὐτὸν
ἐπίσκοπον,
ὑποφείρεται.

Ἀπὸ τοῦ ἐπὶ
αἰρέσεων εἰς τὴν
αὐτοῦ ἢ ἐν τῇ
λαῶ Hegesipp.
apud Euseb. lib.
4. κεφ. κβ.

f Mist ad eum
Lucius Britan-
norum Rex epi-
scolam : obse-
crans ut per e-
jus mandatum
Christianus ef-
ficeretur. Et
mox effectum
pia postulatio-
nis consecutus
est : suscepam-
que fidem Bri-
tanni usque in
tempora Dio-
cletiani Prin-

own mouth : the *Hereticks*, taking that advantage, began to enter into a kind of combination, and with open face publicly to maintain the (b) *oppositions of their science falsely so called* (from whence they assumed unto themselves the name of *Gnosticks*, or men of knowledge) against the preaching of that truth, which by those who were (c) *eye-witnesses* and ministers of the Word had been (d) *ONCE delivered unto the Saints*. (e) The first beginner of which conspiracy was one *Thebrius* : who had at the first been bred in one of the *seven sects*, into which the people of the *Jewes* were in those dayes divided ; but afterwards, because he missed of a *Bishopricke* unto which he had aspired, (this of *Jerusalem*, as it may seem ; whereunto *Iustus*, after the death of *Symeon*, was preferred before him) could think of no readier a way throughly to revenge himself of this disgrace, than by raising up the like distractions among the Christians. Which as, in the effect, it sheweth the malignity of that ambitious Sectary : so doth it, in the occasion, discover withall the great esteem that in those early dayes was had of Episcopacy.

When *Hegesippus* wrote this Ecclesiasticall History (the ancientest of any, since the Acts of the Apostles) *Eleutherius* as we heard before, was Bishop of the Church of *Rome* : unto whom (f) *Lucius King of the Britains* (as our *Bede* relateth) sent an *Epistle* ; desiring that by his means he might be made *Christian*. who presently obtained the effect of his pious request : and the Britains kept the faith then received, sound and undefiled in quiet peace, untill the times of *Dioclesian the Emperour*. By whose bloody persecution the faith and discipline of our Brittish Churches was not yet so quite extinguished ; but that within ten years after (and eleven before the first generall Councell of *Nice*) three of our Bishops were present and subscribed unto the Councel of *Arles* : (g) *Eborius* of *York*, *Restitutinus* of *London*, and *Adelfinus* of *Colchester* ; if that be it, which is called there *Colonia Londinensium*. The first root of whose succession we must fetch beyond *Eleutherius*, and

cipis inviolatam integramque quietâ pace servabant. Bed. hist. ecclesiast. Anglon. lib. 1 cap 4.
g Tom. 1. Concilior. Gallia, à sirmondo edit pag. 9.

as high as S. Peter himself: if it be true, that he (b) constituted Churches here, and ordained Bishops, Presbyters, and Deacons in them; as Symeon Metaphrastes relateth out of some part of (i) Eusebius (as it seemeth) that is not come unto our hands.

But, to return unto the *Angels of the seven Churches*, mentioned in the Revelation of S. John: by what hath been said, it is apparent, that *seven* singular Bishops, who were the constant Presidents over those Churches, are pointed at under that name. For other sure they could not be, if all of them were cast into one mould, and were of the same quality with Polycarpus, the then Angel of the Church in Smyrna: who without all question was such, if any credit may be given herein unto those that saw him and were well acquainted with him.

And as Tertullian in expresse termes affirmeth him to have been placed there by S. John himself (in the testimony before alledged out of his (k) Prescriptions :) so doth he else-where, from the order of the succeeding Bishops, not obscurely intimate, that the rest of that number were to be referred unto the same descent. (l) We have, saith he, the Churches that were bred by John. For although Marcion do reject his Revelation: yet the order of the Bishops reckoned up unto their originall, will stand for John to be their Founder.

Neither doth the ancient Writer of the Martyrdom of Timothy (mentioned by Photius) mean any other by those *seven Bishops*, whose assistance he saith S. John did use, after his return from Patmos, in the government of the Metropolis of the Ephesians. For (m) being revoked from his exile, saith he, by the sentence of Nerva, he betook himself to the Metropolis of Ephesus; and being assisted with the presence of SEVEN Bi-

k Tertull. Praescrip. c. 32. Similiter & Hieronymus in Catal. script. Ecclesiast. cap. 17. in Polycarpo; & Nicephorus, lib. 2. hist. ecclesiast. cap. 2. I Habemus & Johannis alumnos, Ecclesias. Nam etsi Apocalypsim ejus Marcion reseruit; ordo tamen Episcoporum ad originem recensuit, in Johannem stabit auctoritatem. Sic & ceterarum generositas recognoscitur. Tertullian. advers. Marcion. lib. 4. c. 5. m Ἐπολιόμεναι Νέρεα τῆς ἡγεσίας ἀνακληθεῖς, τῇ Ἐρεσίῳ ἀντιλαμβόνε Ἰμπετροπόλεως, καὶ διήρκεσε τὸ τὸ εὐσεβείας κηρύσσαν λόγον ἀχει τῆς βασιλείας Τεγεάνε. Phot. Bibliothec. num. 254.

h' Ἐπιμένειας
τὰν Ἀρετανία
ἡμέρας τινέας,
καὶ πολλὰς τῆς
λόγῳ φωτίσας
τὸ χρίματος, ἐκ-
κλησίας τε συ-
στητάμενος, ἐ-
πισκόπους τε καὶ
πρεσβυτέρους καὶ
διακόνους χρί-
εστον ἡσας. δ' ω-
δεκάτῳ ἔτει
τῷ Καίσαρος
Νέρωνος αὐτίς
εἰς Ρώμην πα-
ραγίνεται. Με-
ταφραστ. Com-
mentar. de Pe-
tro & Paulo;
ad diem 29 Ju-
nii.

i' Εὐσεβίου δὲ
Παυλίῳ δ' αὖ-
δεκα μὲν ἔτη
διατέλει Πέ-
τρον λέγει ἐν
τῇ ἀνατολῇ,
ἔικοσι δὲ καὶ
πεποικημένας
εἰς τὴν Ρώμην
καὶ τῷ Κρητα-
νίαν καὶ τὰς πε-
ρὶ τὴν Δύσιν
πόλεις. Ibid.

shops, he took upon him the government of the Metropolis of the Ephesians: and continued, preaching the word of piety, untill the Empire of Trajan.

That he remained with the Ephesians and the rest of the brethren of Asia, untill the dayes of Trajan, and that during the time of his abode with them, he published his Gospel; is sufficiently witnessed by (n) Irenæus. That upon his return from the Island, after the death of Domitian, he applyed himself to the government of the Churches of Asia, is confirmed likewise both by (o) Eusebius, and by (p) Hierom: who further addeth, that (q) at the earnest intreaty of the Bishops of Asia he wrote there his Gospel.

And that he himselfe also, being free from his banishment, did ordaine Bishops in diverse Churches, is clearely testified by Clement of Alexandria: who lived in the next age after, and delivereth it as a certain truth, which he had received from those who went before him, and could not be farre from the time wherein the thing it self was acted. (r) When S. John (saith he) Domitian the Tyrant being dead, removed from the Island of Patmos unto Ephesus, by the intreaty of some he went also unto the neighbouring nations; in some places constituting Bishops, in others founding whole Churches.

Among these neighbouring Churches was that of Hierapolis: which had Papias placed (s) Bishop therein. That this man was (t) a hearer of S. John, and a companion of Polycarpus, is testified by his own Schollar (u) Irenæus: and that he conversed with (x) the disciples of the Apostles, and of Christ also; he himself doth thus declare, in the Proëme of the five books which he intituled, A declaration of the words of the Lord.

Clem. Alexandrin. in lib. de divite salvando, (qui falso Origenis nomine habetur editus, ad calcem tomi 3. Commentariorum Michaelis Ghislerii.) Euseb. hist. lib. 3. cap. 23. Euseb. lib. 3. hist. cap. 35. Hieron. Catal. script. Ecclesiast. cap. 18. & Chronic. ad ann. Trajani 2. Παπίας Ἰωάννου μὲν ἀκροῦς, Πολυκάρπου δὲ ἐταίρου γεγονώς, ἀρχαῖαι αὐτοῦ. Irenæus advers. haeres. lib. 5. cap. 33. u Irenæus, vir Apostolicorum temporum & Papiæ auditoris Evangelistæ Johannis discipulus, Episcopus Ecclesiæ Lugdunensis. Hieronym. epist. 29. ad Theodoram. x Hi sunt Presbyteri Apostolorum discipuli; quorum Irenæus, lib. 5. cap. 36. meminit.

(y) If upon occasion any of the Presbyters, which had accompanied the Apostles, did come; I diligently enquired what were the speeches which the Apostles used, what Andrew or what Peter did say, or what Philip, or Thomas, or James, or John, or Matthew, or some other of the disciples of the Lord; and the things that Aristion and John the Elder, our Lords disciples, did speak. The two last of whom he often cited by name in the proceſſe of the work; relating the passages in this kind which he had heard from them.

Neither can any man be so simple as to imagine, that in the language of *Clemens Alexandrinus* the name of a Bishop should import no more then a bare Presbyter: if he consider, that not the (a) difference only betwixt Presbyters, Bishops and Deacons is by him acknowledged; but further also, that the disposition of their three offices, in his judgement, doth carry with it (b) an imitation of the Angelicall glory. To say nothing of the Emperour *Hadrian*: who, hard upon the time of the fore-named *Papias*, writing unto the Consul *Servianus* touching the state of things in *Ægypt*, maketh distinct mention in his letter of (c) the Presbyters of the Christians, and of those (d) who call themselves the Bishops of Christ.

And thus having deduced Episcopacy from the Apostolicall times; and declared, that the Angels of the seven Churches were no other, but such as in the next age after the Apostles were by the Fathers tearmed Bishops: we are now further to enquire, why these Churches are confined unto the number of seven, in the superscription of that Apostolicall Epistle prefixed before the book of the Revelation. (e) *John to the seven Churches in Asia*: Grace be unto you and peace. where *S. John*

Υ ΕΙ ΔΕ ΠΕ ΧΥ
ΤΙΣ ΤΩΝ ΠΡΕΣ-
ΒΥΤΕΡΩΝ ΠΑ-
ΡΗΚΟΛΟΥΘΗΚΑΣ
ΤΟΙΣ ΑΠΟΣΤΟ-
ΛΟΙΣ ΕΛΘΟΙΤΕΣ
ΤΩΝ ΑΠΟΣΤΟ-
ΛΩΝ ΑΝΕΚΕΙΝΩΝ
ΛΟΓΟΥΣ (ita enim
ex Græcis
MSS. & vetere
Rufini versione
locus est res-
tituendus) ΤΙ
ΑΝΔΡΕΑΣ, ἢ ΤΙ
ΠΕΤΡΟΣ ΕΙΠΕΝ,
ἢ ΤΙ ΦΙΛΙΠΠΟΣ,
ἢ ΤΙ ΘΩΜΑΣ,
ἢ ἸΔΑΚΩΒΟΣ, ἢ
ΤΙ ἸΩΑΝΝΗΣ
ἢ ΜΑΤΘΑΙΟΣ,
ἢ ΤΙΣ ΕΤΕΡΟΣ
ΤΩΝ ΤΕ ΚΥΕΙΝ
ΜΑΘΗΤΩΝ, ἌΤΑ
ΑΕΙΣΤΩΝ ΧΥ
ΠΡΕΣΒΥΤΕΡΟΣ
ἸΩΑΝΝΗΣ, ΟΙ ΤΕ
ΚΥΕΙΝ ΜΑΘΗ-
ΤΑΙ, ΛΟΓΟΥΣΙΝ
ΠΑΠΙΑΣ, in Pro-
œmio Αποκάλυ-
ψης, apud
Euseb. lib. 3.
hist. κεφ. λθ.

ἢ ΧΥ Τ ΠΡΕΣΒΥΤΕΡΩΝ ἸΩΑΝΝΗΣ ΑΥΤΗΚΟΟΝ ΕΑΥΤΟΝ ΘΗΣΙ ΓΕΝΕΣΘΑΙ, ΟΝΟΜΑΣΙ ΓΥΝ ΠΟΛΛΑΚΙΣ ΑΥΤΩΝ
ΜΗΜΟΝΟΥΣΑΣ, ΕΝ ΤΟΙΣ ΑΥΤΕΣ ΣΥΓΓΡΑΜΜΑΣΙ ΤΙΘΗΣΙΝ ΑΥΤΩΝ ΠΡΕΣΒΥΤΕΡΟΙΣ. Euseb. ibid. a. Μυ-
νηται δὲ ὅσαι ὑποθήκαι, εἰς πρὸς ὅσα ἐκλεκτά διατείνουσαι ἐγγεγράφαι ταῖς βίβλοις
ταῖς ἁγίαις. αἱ μὲν πρεσβυτέρους, αἱ δὲ ἐπισκόπους, διακόνους ἄλλαι χήρεις. Clem.
Alexandr. Pædagog. lib. 3. cap. ult. b Αἱ ἐν ταῦθα ΧΥ ΤΙΩ ἑκκλησίαν ὁρακοπαί, ἐπι-
σκόπων, πρεσβυτέρων, διακόνων, μὴμῆματα εἶμαι τῆς ἀγγελικῆς δοξῆς. Id. Stromat.
lib. 6. c Nemo Christianorum Presbyter. Hadrian. epist. ad Servian. apud Pl. Vopisc. in vitâ
Saturnini. d Qui se Christi Episcopus dicunt. Id. ibid. e Revel. 1. 4:

K

directing

directing his letters unto them thus indefinitely, without any mention of their particular names ; cannot by common intendment be conceived to have understood any other thereby, but such as by some degree of eminency were distinguishable from all the rest of the Churches that were in *Asia*, and in some sort also did comprehend all the rest under them.

For taking *Asia* here in that stricter sense, wherein the New Testament useth it, as denoting the *Lydian Asia* alone (of the circuit whereof I have treated (f) elsewhere more particularly) it is not to be imagined, that after so long pains taken by the Apostles and their disciples in the husbanding of that part of the Lords vineyard, there should be found no more but *seven* Churches therein, especially since S. Paul that (g) *wise master-builder* professeth, that he had here (h) *a great door and effectually opened* unto him : and S. Luke testifieth accordingly, that (i) *all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks ; so mightily grew the Word of God and prevailed.* Which extraordinary blessing of God upon his labours, moved the Apostle to make his residence (k) in those parts for *the space of three years* : wherein he ceased not to *warn every one night and day with tears.*

So that in all reason we are to suppose, that these *seven* Churches (comprising all the rest within them) were not bare *Parochiall* ones, or so many particular congregations ; but *Dioecesan* Churches (as we use to call them) if not *Metropolitically* rather. For that in (l) *Laodicea, Sardis, Smyrna, Ephesus* and (m) *Pergamus*, the Roman governours held their Courts of justice, to which all the Cities and Towns about, had recourse for the ending of their suites ; is noted by *Pliny*. And besides these (which were the greatest) *Thyatira* is also by (n) *Ptolomy* expressly named a *Metropolis* : as *Philadelphia* also is, in the (o) Greek Acts of the Councell of *Constantinople* held under *Menas*. Which giveth us good ground to conceive, that the *seven* Cities, in which these *seven* Churches had their seat, were all of them *Metropolitically*, and so had relation unto the rest of the Townes and Cities of *Asia*, as unto daughters rising under them.

This

f Disquisit.
touching the
Asia properly
so called, &c.
chap. 2.

g 1 Cor. 3. 10.
h 1 Cor. 16. 8, 9.

i Act. 19. 10, 20.

k Act. 20. 18.
31.

l Plin. lib. 5.
hist. natur. cap.
29.

m Id. ibid. c. 30.
n Ptolem. Geo-
graph. lib. 5.

o Concil. Con-
stantinop. sub
Menâ, Act. 5.

This *Lydian Asia* was separated from *Caria* by the river *Maander*: upon the banks whereof *Magnesia* and *Trallis* were seated, to the Christians whereof *Ignatius* directed two of his epistles; wherein he maketh mention of *Damas* Bishop of the one Church, and *Polybius* Bishop (or (p) *Ruler*, as *Eusebius* calleth him) of the other, whom they had sent to visit him at *Smyrna*, adding withall in that to the *Trallians*, his usuall admonitions. (q) *Be subject to the Bishop, as to the Lord*: and (r) *to the Presbytery, as to the Apostles of Jesus Christ our hope.* (s) *He that doth any thing without the Bishop and the Presbyters and the Deacons, such a one is defiled in conscience.* (t) *Fare ye well in Jesus Christ; being subject to the Bishop, and likewise to the Presbyters.*

ἡ Ἀρχόντης
Euseb. lib. 3.
hist. cap. 35.
ἡ Ἐπισκοπὴ
ὑποτάσσεται
ὡς τῷ Κυρίῳ.
Ignat. epist. ad
Trallian.

ἡ ὑποτάσσεται
θεῷ καὶ τῷ πρεσβυ-
τερίῳ, ὡς
ὑποτάσσεται
Χριστῷ. ἡ
ἐκκλησία ἡμῶν.
Ibid.

ὁ Χωρεὺς τῆ
ἐπισκοπῆς καὶ
τῶν πρεσβυτε-
ρων καὶ τῶν δια-
κόνων τῆς ἐκ-
κλησίας τοῦ
μεγάλου τῆ
συνοδῆς. Ibid.

Ἐβήσθη ἐν
Ἰησοῦ Χριστῷ,
ὑποτασσόμενος
τῷ ἐπισκόπῳ,
ὁμοίως καὶ τοῖς
πρεσβυτέροις.
Eccl. Ibid.

u Ordo Metro-
politar. in Ap-
pend. Geo-
graph. sacr. Ca-
roli à S. Paulo,
pag. 11. & in

Wherein we may note, that within twelve years after men-
tion of the seven Churches made in the *Apocalyps* (for then,
as hath been shewed, were these epistles of *Ignatius* writ-
ten) other Episcopal cities are found in the same *Lydian Asia*;
and two such, as in after times are well known to have been
(u) under the government of the *Metropolitan of Ephesus*. But
whether this subordination were as ancient as the dayes of *Ignatius*
(whose Epistles are extant unto these three Churches) and (x)
Damas the then Bishop of *Magnesia*, with *Polybius* of
Trallis, were at that time subject to *Onesimus* the Bishop of
Ephesus, might well be doubted: but that the same *Ignatius*
directeth one of his Epistles unto the Church (y) which had pre-
sidency in the place of the Region of the Romans; and in the bo-
dy thereof doth attribute unto himself the title of the Bishop
of *Syria*. Whereby, as he intimateth himself to have been
not onely the Bishop of *Antioch*, but also of the rest of the
province of *Syria*, which was under that *Metropolis*: so doth
he likewise not obscurely signifie that the Bishop of *Rome* had
at that time a presidency over the Churches that were in the
(z) *Urbicarian Region*, as the Imperiall Constitutions, or the

tomo 1. Juris Græco-Romani. à Jo. Leunclavio edit. pag. 90. x Euseb. lib. 3. hist. cap. 35.
y Ἡμεῖς μετὰ τὴν ἐν τόπῳ χωρεῖς Ῥωμαίων. Ignat. epist. ad Roman. z Ex Urbicariâ
Regione. Cod. Theod. lib. 11. tit. 2. leg. 3.

* Ex Provincia Romana, civitate Portuensis, &c. In nominibusque Concilio Arelatensi I. præfixa leguntur. a Insuper præter septem collaterales Episcopos erant alii Episcopi, qui dicuntur suffraganei Romani Pontificis, nulli alii Primati vel Archiepiscopo subiecti; qui frequenter ad Synodos vocantur. M.S. Vatican apud Baron. ann. 1057. S. 23.

b Οἷς ἂν οἱ Ῥώμης ἐπίσκοποι ἐπισέλλουτες ἐνδοκίῃσαι ἐν: (a)ith Nicephorus Callist. lib. 6. Hist. cap. 29. but Euseb. lib. 7. c. 30. more fully, οἷς ἂν οἱ καὶ τὴν Ἰταλίαν καὶ τὴν Ῥωμαίων πόλιν ἐπισκόποι τῶ δόγμα-

τος ἐπισέλλοιεν. c. Ex Provinciâ Italia, civitate Mediolanen, &c. Ex Provinciâ Romanâ, civitate Portuensis, ut supra. d' Ἡ ἁγία συνοδος συναχθεῖσα ἐπὶ Ῥώμης καὶ Ἰταλίας Synod. Sardic. epist. ad Alexandrin. in 2. Athanasii Apologiâ (tomo 1. Oper edit. Commelin. pag. 588.) e' Ἀπὸ τε τῆς μεγάλης Ῥώμης καὶ τῆς Ἰταλίας πάσης. Athanas. epist. ad Solitar. vit. agentes. (ibid. pag. 640.)

* Roman Province, as the Acts of the first Council of Arles call it.

What that *Urbicarian Region* was, I will not now stand to discuss: whether *Tuscia* onely, wherein *Rome* it selfe was situated (which in the dayes of *Ignatius* was one entire region, but afterwards divided into *Tuscia Suburbicaria* and *Annonaria*) or the territory wherein the *Præfetus Urbis* did exercise his jurisdiction (which was confined within the compass of a hundred miles about the City) or, with that, those other provinces also whereunto the authority of the *Vicarius Urbis* did extend; or lastly the circuit within which those 69. Bishopricks were contained that (a) were immediatly subject to the Bishop of *Rome*, and frequently called to his *Synods*: the names whereof are found registred in the Records of that Church. The antiquity of which number, as it may in some sort receive confirmation from the *Roman Synod of seventy Bishops* held under *Gelasius*: so for the distinction of the Bishops which belonged to the city of *Rome*, from those that appertained to *Italy*, we have a farre more ancient testimony from the Edict of the Emperour *Aurelian*; who in the controversy that arose betwixt *Paulus Samosatensis* and *Domnus* for the house which belonged unto the Church of *Antioch*, commanded that it should be delivered to them, (b) to whom the Bishops of *Italy* and *Rome* should by their letters declare that it ought to be given. Which distinction, aswell in the forecited (c) Acts of the Council of *Arles*, as in the Epistles of the (d) *Sardican Synod* and (e) *Athanasius*, may likewise be observed: the name of *Italy* being in a more strict sense applyed therein to the seven Provinces, which were under the Civill jurisdiction of the *Vicarius* or Lieutenant of *Italy*, and the Ecclesiasticall of the Bishop of *Millaine*.

And it is well worth the observing, that the Fathers of the

great Councell of *Nice* afterwards confirming this kinde of primacy, in the Bishops of *Alexandria*, *Rome* and *Antioch*, and (f) in the Metropolitans of other Provinces; do make their entrance into that Canon with τὸ ἀρχαῖα ἔθνη κρατεῖτο. Let the ANCIENT customes continue. Which as it cleareth the antiquity of the Metropolitall jurisdiction of the Bishop of *Rome*, so doth it likewise confirm the opinion of those, who conceive the Metropolitan of *Alexandria* to be meant in that passage of the Emperour *Hadrians* epistle unto *Servianus*. (g) Even the very Patriarch himself, when he commeth into *Egypt*, is by some compelled to adore *Serapis*, and by others to worship *Christ*. As if, upon his returning into *Egypt*, either from his visitation of *Lybia* and *Pentapolis* (which this same *Nicene* Canon sheweth to have of old belonged unto his care) or from his flight in that present time of persecution; he should suffer this distraction: the heathen labouring to compell him to the worship of *Serapis*, and his own Christian flock on the other side striving to keep him constant in the service of *Christ*. For that either the Heathen had will, or the Christians power at that time to force the Jewish Patriarch (of whom some do understand the place) to the adoration of *Christ*; hath no manner of probability in it.

That part also of the Canon, which ratifieth the ancient rights of Metropolitans of all other Provinces, may serve to open unto us the meaning of that complaint which, some threescore and ten years before the time of this Synod, *S. Cyprian* made against *Novatianus*; for the confusion which by his schisme he brought upon the Churches of God: that (h) whereas long since in all Provinces, and in all Cities, Bishops had been ordained, in age ancient, sound in faith, tryed in affliction, proscribed in persecution; yet took he the boldnesse to create other false Bishops over their heads. Namely, subordinate Bishops in every City, and Metropolitans in every Province.

In *Africke* at that time, although there were many civil in persecutione proscripti; ille super eos creare alios pseudo-episcopos audeat. *Cyprian* Epist. 52.

f' Ομοίως δ' ἡ
κτ' τῶν Ἀντιό-
χειαν, ἡ ἐν
ταῖς ἄλλαις ἐ-
παρχίαις, τα-
πρωτεύοντι σο-
φισθαι ταῖς
ἐκκλησίαις.
καθολικῇ δ' παρ
διπλὸν ἐκείνῳ,
ὅτι εἰ τις χω-
ρὶς γνώμης μη-
τροπολίτου γέ-
νοιτο ἐπισκο-
πος, ἢ τοῦτον
ἢ μεγάλην συ-
νοδὸς ἀεισμενὴ
δεῖν εἶναι ἐπι-
σκοπον. Conci.
Nicæn. 1.
Can. 6.

g Ipse ille Pa-
triarcha quum
Egyptum ve-
nerit, ab aliis
Serapidem ado-
rare, ab aliis
cogitur Chri-
stum. *Hadrian*,
epist. ad Servi-
an, apud Vo-
pisc. in *Satur-*
nino.

h Cum jam pri-
dem per omnes
provincias, &
per urbes singu-
las, ordinati sint
Episcopi in ata-
te antiqui, in
fide integri, in
pressurâ proba-

Provinces.

ἰ τῷ Κυρια-
κῷ γενομένῳ
ἀρχιεπισκόπῳ
τῷ Ἀφρων Χά-
εζς. Concil.
Constantinop.
in Trullo, Can.

2.
κὺνις ἐπὶ
ἐπισκόπῳ, vel in no-
στῇ provincia,
vel trans mare
constitutis. Cy-
prian. epist. 40.
1 Quoniam la-
tius fusa est no-
stra provincia;
habet etiam
Numidiam &
Mauritanias
duas sibi cohæ-
rentes. Id. Epist.

45.
m Ex provincia
Africa, Numi-
diâ, Maurita-
niâ. Concil.
Cypriani.

π τῶν καὶ Γα-
λίαν παροικ-
ῶν ἀς ἐπισκόποι.
Euseb. histor.
lib. 5. cap. 23.

οἱ ἐκ παλαιῶν
ὧν ἦν τοῦ καὶ
τῶν Γαλιαν
ἀδελφῶν. Ibid.
cap. 26.

ρ Ης μὴ ἐπι-
λαίς ἐπισκομοί
καὶ ὡς τὰς
ἐλλας τῆς αὐτῆς διαφέρουσαι, βεβόνην Ἀγλανθ καὶ Βίεννα. Ibid. cap. 1. q' Αἰτῆς
διαφανέσονται ἐκκλησίαι. Id. ibid. * ὅς τῆς Πολυκαρπῆ διδασκαλίας ἀπήλωσεν,
ὡς γένει ὅπως ἡ Γαλατῶν τῆς ἐσπερίων. Theodoret, in Ἀτρέπῳ.

Provinces, yet was there but one Ecclesiasticall : whereof Cy-
prian himself was (i) *Archbishop* ; as the Fathers of the *Trul-*
lan Synod call him. It pleased, saith he in one of his Epistles,
(k) *all the Bishops constituted either in our Province or be-*
yond the Sea : intimating thereby, that all the Bishops which
were on his side the Sea did belong unto one Province. (l) *For*
our Province, saith he in another place, *is spread more large-*
ly ; having Numidia also, and both the Mauritaniaes, annexed
unto it. Whence that great Councell assembled by him for
determining the question touching the baptizing of those that
had been baptized by Hereticks, is said to be gathered (m) *out*
of the Province of Africa, Numidia, and Mauritania. For
howsoever in the civill government, the *Proconsular Africa*
(wherein *Carthage* was seated) *Numidia* and both the *Man-*
ritanias (Sitifensis and Casariensis) were accounted three dis-
tinct Provinces : yet in the Ecclesiasticall administration they
were joyned together and made but one Province, immediately
subject to the Metropolitall jurisdiction of the prime Sec of
Carthage.

Some threescore years before this *African* Councell was
held by *Cyprian*, those other Provinciaall Synods were assem-
bled by the Metropolitans of sundry nations, for the composing
of the Paschall controversie, then hotly pursued : and among
the rest, that in our neighbour country, out of (n) *the Pa-*
rishtes (for so, in the ancient language of the Church, those
precincts were named, which now we call *Dioceses*) of which
Irenæus had the superintendency ; whence also he wrote that
free Epistle unto *Victor* Bishop of Rome, (o) *in the person of*
those brethren over whom he was President. At which time
(and before) the (p) most famous *Metropoles* of that Country,
and so the (q) most eminent *Churches* therein, were *Lyons* and
Vinna ; in the one whereof *Irenæus* * was then no lesse re-
nowned a Prelat, then *Cyprian* was afterwards in *Africa*.

Dionysius, the famous Bishop of *Corinth*, was elder then

they

they : who among many other Epistles, directed one (r) to the Church of *Gortyna*, and all the rest of the Churches of *Crete*; wherein he saluted *their Bishop Philip*. Whereby it appeareth, that at that time, aswell as in the ages following, (s) *Gortyna* was the *Metropolis*, and the *Bishop* thereof the *Metropolitan* of all the rest of that whole Island. Which kinde of superintendency there, *Eusebius* (the ancientest Ecclesiasticall Historian now extant) deriveth from the very times of *Titus*; whom, out of the histories that were before his time, he relateth to have held (t) *the Bishoprick of the Churches in Crete*. With whom the Grecians of after times do fully concur; as appeareth both by the subscription annexed by them unto the Epistle of *S. Paul* (u) to *Titus*, ordained (as there they say) *the first Bishop of the Church of the Cretians*; and by the argument prefixed by them before the same, speaking of him to the same effect, that (v) *he was by Paul ordained Bishop of that great country, and had commission to ordain the Bishops that were under him*, which they gather out of those words of *S. Paul* unto him. (y) *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every City, as I had appointed thee*. Out of which *M. Calvin* collecteth this doctrine unto us for the generall. We learn out of this place, that there was not then such an equality betwixt the ministers of the Church, but that there was some one who was president over the rest both in authority and in counsell. And *S. Chrysostom*, for the particular of *Titus*, (a) *Had he not been an approved man, he would not have committed that whole Island unto him: he would not have commanded him to supply the things that were defective; he would not have committed unto him the judgement of so many Bishops, if he had not had very great confidence in the man*. And *Bishop Jewell*

τῇ ἐκκλησίᾳ τῇ παροικίᾳ Ἰόρτυνας, ὡς καὶ λοιπαῖς καὶ Κρήτῳ παροικίαις ἐπιστάτας, Φίλιππον ἐπίσκοπον αὐτῶν ὑποδεχέσθαι. Id. lib. 4. cap. 23. f Subscript.

Concil. Chalcedon. Act. 6. & Concil. Constantinop. sub Menâ, Act. 5. & Synodi V. generat. Constantinop. Col. lat. 8.

τὸ μὲν θεὸς τῆς ἐκκλησίας παροικίας ἰσορροπῆται πρῶτον τῷ ἐπίσκοπῳ τῇ ἐκκλησίᾳ ὡς καὶ τῷ τῶν ἐπὶ Κρήτης ἐκκλησιῶν. Id lib. 3. cap. 1.

ὁ πρὸς τὸν ἐπίσκοπον τῆς ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονήσεται.

ἡ ἐπίσκοπος

τῇ Κρήτης, μεγίστης ἔσσης, καὶ χειροτονήσεται ἀπὸ τοῦ Παύλου, ἐπετέραςτο ὁ δὲ τῶν αὐτῶν ἐπισκόπων χειροτονήσεται. Theodoret. argument. epist. ad Tit. in Oecomenio. y Tit. 1. 5. z *Disimus ex hoc loco, non eam fuisse tunc aequalitatem inter Ecclesiae ministros; quin unus aliquis autoritate & consilio praesisset*. Calvin. in Tit. 1. 5. a *Εἰ μὴ ὃ ἦν δόκιμος, ἔκ αὐτῶν τὴν νῆσον ὁλόκληρον ἐπέβλεψεν, ἔκ αὐτῶν τὰ ἐλλειπόντα ἀναπληρῶσαι προεβλέψεν* (ἵνα γὰρ, φησι, τὰ λείποντα ἐπιδιορθώσῃ) ἔκ αὐτῶν τῶν ἐπισκόπων κρίσιν ἐπέτρεψεν, εἰ μὴ σφόδρὰ ἐδάρρει τῷ ἀνδρὶ. Chrysost. in Tit. 1. Homil. 1.

upon

upon him again. Having the government of many Bishops; what may we call him but an Archbishop?

Which is not so much to be wondred at, when we see that the Bishops of another Iland stick not (and that without any controll) to deduce the ordination of their Metropolitan from the Apostolick times, in the face of the whole generall Councell of Ephesus. For whereas the Patriarch of Antioch did claim an interest in the ordaining of the Metropolitan of Cyprus: the Bishops of that Iland prescribed to the contrary, that (b) from the time of the holy Apostles it could never be shewed, that the Bishop of Antioch was ever present at any such ordination, or did ever communicate the grace of ordination to that Iland; and that the former Bishops of Constantia (the Metropolis of Cyprus) Troilus, Sabinus, Epiphanius, (c) and all the holy and orthodoxe Bishops which were before them, ever since the holy Apostles, were constituted by those which were in Cyprus, and therefore desired that (d) as in the beginning from the times of the Apostles, and by the constitutions and canons of the most holy and great Synod of Nice, the Synod of the Cyprian Bishops remained untouched and superiour to privy underminings and open power; so they might still be continued in the possession of their ancient right. Whereupon the Councell condemning the attempt of the Bishop of Antioch, as (e) an innovation brought in against the Ecclesiasticall laws and the canons of the holy Fathers; did not only order, that (f) the governors of the Churches which were in Cyprus should keep their own right entire and inviolable, according to the Canons of the holy Fathers and their ancient custome: but also (g) for

b *A sanctis Apostolis nunquam possunt ostendere quod adfuerit Antiochenus & ordinaverit, vel communicaverit unquam insulae ordinationis gratiam, neque alius quicumque. Concil. Ephesin. A. 4. 7. c Et nunc memorati Episcopi, & qui a sanctis Apostolis erant omnes orthodoxi, ab his qui in Cypro constituti sunt. Ibid. d Sicut initio a temporibus Apostolorum & constitutionibus*

& canonibus sanctissima & magna Synodi Nicæna; illæsa & superior insidiis & potentiâ permansit nostra Cypriorum Synodus. Ibid. e Πράγμα παρὰ τὰς ἐκκλησιαστικὰς δεσμὰς καὶ τὰς κανόνας τῶν ἁγίων πατέρων καινοτομήμενον. Ibid. f Ἐξαι τοῦ ἀνεπηρέαστον καὶ ἀβιάσων ὁ ἁγίων ἐκκλησιῶν καὶ κατὰ τὴν Κύπρον θεωροῦντες καὶ τὰς κανόνας τῶν ἁγίων πατέρων καὶ τὴν ἀρχαίαν συνήθειαν. Ibid. g Τοῦ ἡ αὐτὸ καὶ ἐπὶ τῶν ἄλλων διοικήσεων καὶ τῶν ἀπανταχῇ ἐπαρχίῶν παραφυλαχθήσεται. ὥστε μηδένα τῶν θεωριζομένων ἐπισκόπων ἐπαρχίαν ἐτερεῶν, ἢ ἕσαν ἀνωθεν καὶ ἐξ ἀρχῆς κατὰ τὴν αὐτῆς ἐγγεντῶν παρὰ αὐτῆς χεῖρα, καταλαμβάνειν & paulo post. Ἦδεξε τοί τιν τῇ ἁγία καὶ οικουμενικῇ συνόδῳ, σώζεσθαι ἐκαστὴν ἐπαρχίαν κατὰ τὰς καὶ αὐτῇ θεωροῦντα δίκαια αὐτῇ ἐξ ἀρχῆς ἀνωθεν, καὶ τὸ πάσαι κατεῖσαν ἔδος. Ibid.

all other Dioceses and Provinces wheresoever ; that no Bishop should intrude himself into any other Province, which had not formerly and *from the beginning* been under him or his predecessors.

The *beginning* of which kind of subordination of many Bishops unto one chief, if it were not to be derived from *Apostolicall* right ; yet it is by *Beza* fetched (*b*) from the same light of *Nature* and enforcement of *Necessity*, whereby men were at first induced to enter into consociations, subjected one unto another ; and by *Bucer* acknowledged to have (*i*) *been consensaneous to the Law of Christ*, and to have *been done by the right of the body of Christ* ; and by all men must be confessed to be conformable to the pattern delivered by *God* unto *Moses*. For having set apart the three families of the *Levites* for his own service, and constituted a *chief* (as we have heard) over every of them : he placed immediately over them all, not *Aaron* the *High Priest*, but *Eleazar* his son, saying, (*k*) *Eleazar, the son of Aaron the Priest, shall be chief over the chief of the Levites ; and have the oversight of them that keep the charge of the Sanctuary.*

In respect of which *oversight*, as he hath by the *Septuagint* (warrantably enough by the Word of God) given unto him the name of (*l*) a *Bishop* : so the Holy Ghost having vouchsafed to honour him with the title of *נשיא נשיאי הלווי* (*m*) ὁ ἀρχων ἐν τῶν ἀρχόντων τῶν Λευϊτῶν, the *President of the Presidents of the Levites* ; none, that without prejudice did take the matter into consideration, would much stick to afford unto him the name of an *Arch-bishop*, at least he would be taught hereby, to retain that reverend opinion of the primitive *Bishops* of the *Christian Church* (who so willingly submitted themselves, not only to the *Archiepiscopal*, but also to a *Patriarchal* government) which *Calvin* professed he did : that in all this, they were far from having a thought, (*n*) *to devise another form of Church-government, then that which God had prescribed in his Word.*

h Neque verò magis existimandum est, hunc externum ordinem fuisse initio humani generis. Pagi enim ex familiis, & ex pagis urbes, & ex urbibus civitates ipse, stidente natura & necessitate flagitante, sensim coierunt, aliis aliorum

exemplum sequitur. Bez. de divers. gradib. ministr. contr. Sarav. cap. 24. sect. 4.

i Atque hoc consentiebat legi Christi, siquidem ex jure corporis Christi. M. Bucer. de vi & usu S. Ministerii. (inter scripta ejus Anglicana, pag. 565.)

k Num. 3. 32.

l Ἐπισκοπος & Ἐλεάζαρ. LXX. Num. 4. 16. *m* id. Num. 3. 32. *n* Reperimus veteres Episcopos non aliam regendam Ecclesiam formam voluisse fingere ab eâ quam Deus Verbo suo præscripsit. Calvin. Institut. lib. 4. cap. 4. sect. 4.



The Writers, which in the next age after the Apostles, have here given testimony for Episcopacy.

αἰγνων ὅτι ἐκ
 αὐτοῦ, ὅδε
 δὲ ἀνδράπον,
 ἡ δὲ διὰ τὴν
 διακονίαν τὴν
 εἰς τὸ κοινὸν
 ἀνήκεσαν ἐγ-
 χειρισθῆναι.
 Ignat. epist. ad
 Philadelph.
 εἰς ἐπίσκο-
 πος, ἀμα τῷ
 πρεσβυτερίῳ
 καὶ τοῖς διακο-
 νοῖς. Ibid.
 οὐκ ἐμὲς ὁ
 λόγος, ἀλλὰ
 θεός. Τῷ ἐπι-
 σκοπῳ πρεσε-
 χετε καὶ τῷ
 πρεσβυτερίῳ
 καὶ τοῖς διακόνοις. Ibid.
 ἀπὸ σαρκὸς ἀνδρωπίνης) ἐκ ἔργων τὸ ὃ πνεῦμα ἐκήρυξε [μοι.] λεγόντάδε. Χωρὶς
 ἐπισκοπῆς μηδὲν ποιεῖτε. Id. ibid. cum Antiocho, Herm. 124.

IN the XIII. year of Domitian, about the XCV. year of our Lord (according to the vulgar account) S. John wrote his Revelation; and in it, the Epistle directed by our Saviour to the Angel of the Church in Philadelphia. No longer then twelve years after that time, Ignatius (S. Johns Schollar) writeth his Letters unto the same Church. In the beginning whereof, he giveth this testimony unto their Bishop; that (a) he knew him to have been promoted, not of himself, nor by men, unto that Ministry, pertaining to the publick weal of the Church: which is every whit as much, as if he had called him their Angel. Afterwards he telleth them, that there is but (b) one Bishop, joyned with the Presbytery and the Deacons: and that he delivered this as the voice of God; (c) Take heed unto your Bishop, and to the Presbytery and the Deacons, (d) calling him to witness, for whom he was bound (and for whom he went then unto his last martyrdom) that he had not this from humane flesh (or from the mouth of men) but that the Spirit spake it. Without the Bishop do nothing. So that from S. Johns time, we have this continued succession of witnesses, in the age next following, for Episcopacy.

In the year:

- CVII. Ignatius, Bishop of Antioch, where first they were called Christians.
- CXXX. Hadrian the Emperor, touching the Bishops of Egypt.
- CL. Justin Martyr, from Samaria.
- CLXIX. The Church of Smyrna.
- CLXXV. Dionysius, Bishop of Corinth.
- CLXXX. Hegesippus, from Judea.
- Irenæus, Bishop of Lions, near unto us:
- CXC. Tertullian, from Africk.
- Polycrates, Bishop of Ephesus.
- CC. Clemens, Presbyter of Alexandria.



The Apostolicall Institution of EPISCOPACY; deduced out of the premises, by *W. C.*

IF we abstract from Episcopall government all accidentals, and consider onely what is essentiall and necessary to it; we shall find in it no more but this: An appointment of one man of eminent sanctity and sufficiency to have the care of all the Churches, within a certain Precinct or Diocese; and furnishing him with authority, not absolute or arbitrary, but regulated and bounded by lawes, and moderated by joyning to him a convenient number of assistants. To the intent that all the Churches under him may be provided of good and able Pastours: and that both of Pastours and people conformity to lawes and performance of their duties may be required, under penalties, not left to discretion, but by law appointed.

To this kind of government I am not by any particular interest so devoted, as to think it ought to be maintained, either in opposition to Apostolick institution, or to the much desired reformation of mens lives, and restauration of Primitive discipline, or to any law or precept of our Lord and Saviour Jesus Christ: for that were to maintain a means contrary to the end. For obedience to our Saviour is the end for which Church Government is appointed. But if it may be demonstrated, or made much more probable then the contrary, as I verily think it may: I. That it is not repugnant to the

the government settled in and for the Church by the Apostles.]
 II. That it is as complyable with the reformation of any evill which we desire to reform either in Church or State, or the introduction of any good which we desire to introduce, as any other kind of government ; And III. That there is no law, no record of our Saviour against it: then I hope it will not be thought an unreasonable motion, if we humbly desire those that are in authority, especially the High Court of Parliament, that it may not be sacrificed to clamour, or over-borne by violence : and though (which God forbid) the greater part of the multitude should cry, *Crucifie, Crucifie*, yet our Governours would be so full of Justice and courage, as not to give it up untill they perfectly understand concerning Episcopacy it self, *Quid mali fecit*. I shall speak at this time only of the first of these three points : That Episcopacy is not repugnant to the government settled in the Church for perpetuity by the Apostles. Whereof I conceive this which followes as clear a demonstration, as any thing of this nature is capable of.

That this government was received universally in the Church, either in the Apostles time, or presently after, is so evident and unquestionable, that the most learned adversaries of this government do themselves confesse it.

Petrus Molinaus, in his book *De munere pastoralis*, purposely written in defence of the Presbyteriall government, acknowledgeth : That presently after the Apostles times, or even in their time (as Ecclesiasticall story witnesseth) it was ordained, That in every City one of the Presbytery should be called a Bishop, who should have preheminence over his Colleagues ; to avoid confusion which oft times ariseth out of equality. And truly this form of government all Churches every where received.

Theodorus Beza, in his Tract *De triplici Episcopatus genere*, confesseth in effect the same thing. For having distinguished Episcopacy into three kinds, *Divine*, *Humane*, and *Satanicall*, and attributing to the second (which he calls *Humane*, but we maintain and conceive to be *Apostolicall*) not only

only a priority of order, but a superiority of power, and authority over other Presbyters, bounded yet by lawes and canons provided against Tyranny: he clearly professeth, that of this kind of Episcopacy is to be understood whatsoever we read concerning the authority of Bishops or Presidents (as *Justin Martyr* calls them) in *Ignatius*, and other more ancient Writers.

Certainly from * these two great defenders of the Presbytery we should never had this free acknowledgement, so prejudicial to their own pretence, and so advantageous to their adversaries purpose, had not the evidence of clear and undeniable truth enforced them to it. It will not therefore be necessary to spend any time in confuting that uningenuous assertion of the Anonymus Authour of the Catalogue of Testimonies for the equality of Bishops and Presbyters, who affirms, That their disparity began long after the Apostles times: But we may safely take for granted that which these two learned Adversaries have confessed; and see, whether upon this foundation laid by them, we may not by unanswerable reason raise this superstruction.

“That seing Episcopall Government is confessedly so ancient and so Catholique, it cannot with reason be denied to be “Apostolique.

For so great a change, as between Presbyteriall Government and Episcopall, could not possibly have prevailed all the world over, in a little time. Had Episcopall Government been an aberration from, or a corruption of the Government left in the Churches by the Apostles, it had been very strange, that it should have been received in any one Church so suddainly, or that it should have prevailed in all for many Ages after. *Variasse debuerat error Ecclesiarum: quod autem apud omnes unum est, non est erratum, sed traditum.* Had the Churches err’d, they would have varied. What therefore is one and the same amongst all, came not sure by error, but tradition. Thus *Tertullian* argues very probably from the consent of the Churches of his time, not long after

* To whom two others also from *Geneva* may be added: *Daniel Chamierus* (in *Panstratia*, 16, 2. lib 10. cap. 6. sect 24.) and *Nicol. Vedelius* (*Exercit* 3. in *epist. Ignatii ad Philadelph.* cap 14. & *Exercit.* 8. in *epistol ad Mariam*, cap. 3.) which is fully also demonstrated in the former Treatise, by the testimonies of those who wrote in the very next age after the Apostles.

after the Apostles, and that in matter of opinion much more subject to unobserv'd alteration. But that in the frame and substance of the necessary government of the Church, a thing alwayes in use and practice, there should be so suddain a change as presently after the Apostles times, and so universall, as received in all the Churches, this is clearly impossible.

For what universall cause can be assigned or fained of this universall Apostasie? you will not imagine that the Apostles, all or any of them, made any decree for this change, when they were living; or left order for it in any Will or Testament, when they were dying. This were to grant the question; to wit, that the Apostles, being to leave the government of the Churches themselves, and either seeing by experience, or foreseeing by the Spirit of God, the distractions and disorders which would arise from a multitude of equalls, substituted Episcopall government instead of their own. Generall Councells to make a Law for a generall change, for many ages there was none. There was no Christian Emperour, no coercive power over the Church to enforce it. Or if there had been any, we know no force was equall to the courage of the Christians of those times. Their lives were then at command (for they had not then learn't to fight for Christ) but their obedience to any thing against his Law was not to be commanded (for they had perfectly learn't to die for him.) Therefore there was no power then to command this change; or if there had been any, it had been in vain.

What device then shall we study, or to what fountaine shall we reduce this strange pretended alteration? Can it enter into our hearts to think, that all the Presbyters and other Christians then, being the Apostles Schollers, could be generally ignorant of the will of Christ, touching the necessity of a Presbyteriall government? Or dare we adventure to think them so strangely wicked all the world over, as against knowledge and conscience to conspire against it? Imagine the spirit of *Diotrephes* had entered into some or a great many of the Presbyters, and possessed them with an ambitious desire of.

of a forbidden superiority, was it possible they should attempt and atchieve it once without any opposition or contradiction? and besides that the contagion of this ambition should spread it self and prevail without stop or controule, nay, without any noyse or notice taken of it, through all the Churches in the world; all the watchmen in the mean time being so fast asleep, and all the dogges so dumb, that not so much as one should open his mouth against it? But let us suppose (though it be a horrible untruth) that the Presbyters and people then were not so good Christians as the Presbyters are now, that they were generally so negligent to retain the government of Christs Church commanded by Christ, which we now are so zealous to restore: yet certainly we must not forget nor deny that they were men as we are. And if we look upon them but as meer naturall men, yet knowing by experience how hard a thing it is even for policy arm'd with power by many attempts and contrivances, and in a long time to gain upon the liberty of any one people, undoubtedly we shall never entertain so wild an imagination, as that among all the Christian Presbyteries in the world, neither conscience of duty, nor love of liberty, nor averfeness from pride and usurpation of others over them, should prevail so much as with any one, to oppose this pretended universall invasion of the Kingdome of Christ and the liberty of Christians.

When I shall see therefore all the fables in the *Metamorphosis* acted and prove stories; when I shall see all the Democracies and Aristocracies in the world lye down and sleep, and awake into Monarchies: then will I begin to believe that Presbyteriall government, having continued in the Church during the Apostles times, should presently after, against the Apostles doctrine and the will of Christ, be whirl'd about like a scene in a masque, and transformed into Episcopacy. In the mean time, while these things remain thus incredible, and in humane reason impossible, I hope I shall have leave to conclude thus. Episcopall government is acknowledged

ledged to have been universally received in the Church
presently after the Apostles times. Between the Apostles
times and this presently after, there was not time enough for,
nor possibility of, so great an alteration. And therefore there
was no such alteration as is pretended. And therefore Epi-
scopacy, being confessed to be so ancient and Catholique,
must be granted also to be Apostolique. *Quod erat demon-
strandum.*

E N D.



